DVRVM. PATI 81

The Oration and Sermon *made at* Rome, *by commaundement of the foure Cardinalles, and the Dominican Inquisitour,* vpon paine of death. By *Iohn Nichols, latelie the* Popes Scholler.

Which Sermon and Oration was presented before the Pope and his Cardinalles in his Consistorie, the xxvij. day *of Maie.* 1578. *and remaineth there registred. Now by him* brought into the Englisn tongue, for the great comfort *and commoditie of all faithfull Christians.*

Heerin also is aunswered an infamous Libell, maliciouslie written and cast abroad, *against the saide* Iohn Nichols, *with a* sufficient discharge of himselfe from *all the Papists lying reports, and* his owne life both largelie and *amplie discouered.*

Domine, quàm multi sunt qui tribulant me: multi consurgunt aduersum me: multi dicunt animæ meæ, Non est salus ipsi in Deo.

Imprinted at London by Iohn Charlewood, seruant to the right Honourable, the Earle of *Arundell.*

1.Peter.2.c.

Deum timete, Regem honorate.

Cic:

θειὸν γὰρ ἀγαθὸν ἡ τιμή.

Daraſti ech adonai veganani vmiccol hizzilani megurothai.

Gaddelu Ladonai itti vnromema iachdau ſcemo.

ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν κύριον, εἴτε βασιλεῖ, ὡς ὑπερέχοντι.

¶ Augustissimæ Serenissimæq; Principi,
cunctis honoris dissẽminati dispersíque ser-
monis celsissimæ sedis dignitatis, summæ amplitudinis
atq; amplissimorum graduum maiestatis titulis dignissimæ,
Elizabethæ Dei gratia, Angliæ, Franciæ, et Hiberniæ Reginæ, Ca-
tholicæ et Christianæ fidei notis veritatis inustæ, inclytissimæ conser-
uatrici, clarissimæ fautrici, atque nobilissimæ patronæ, clauum
huius nostri Anglicani Regni, terræ vndique aquis cinctæ, iure rectéque
tenenti, cùm in causis ecclesiasticis, tùm in temporalibus, summum
in hac vita splendorem, bonorum subditorum circumfluens incre-
mentum, præclaram et triumphantem in hostes victoriam
atque tropheum, splendidum æternæ beatitudinis
diadema, in Christi denique regno vitæ
perennitatem, atque gloriæ haud fluxæ
et interituræ splendidam et ra-
diantem coronam.

CVM PEDEM PONO, ET ME infero in debitam animaduersiõnẽ (Christianissima atq; pientissima Princeps) faustæ trãquillitatis huius tuæ ditionis pacatæ, omni perturbatione carentis, atq; cui omnia prosperè fœlicitérq; procedunt. Cùm econtrariò diabolici et Antichristiani imperij memoriam habeo, sub cuius dominatus potestate teneris flauescens annis in Italia, duorum annorum curriculum perfidè nequitérque transegi, non minus mihi dolet impietas mea, quàm subditi violata fides. Do-

lor mihi accidit,cum in animū induco me veræ,solidæ,et eminentis religionis naufragium inconsideratè,incōsultè, et temerè feciſſe. Eodem animi cruciatu, dolore , et mœrore afficior , cum ratione animóq; luſtro, me meam erga te obſeruantiam deſeruiſſe , et ſubiecti fidem perfidioſè prodidiſſe. Tamen exiguæ aquæ pluuialis guttæ ſæpè cadendo durum terunt ſaxum, et os quodcunq; in aceto poſitum,paruo temporis interuallo,ad omne artificium ſubeundum aptum et appoſitum erit. Perindè miſericors ac clemens Domina, ſpero me non ficta pœnitentia ductum, tandem quam tetigi,extinguere poſſe culpam,cum in religione veritati euangelicæ repugnanti,tum a pietate remota, ἀπεθίας . O Deus immortalis,cum a te auerſus eram , tenebris immerſus , et erroribus innumerabilibus implicatus,quàm grauiter tibi peccaui , quàm impiè deliqui,tota *Anglia* ſciat.

Chriſtianam pietatem,euangelij puritatem, religionis caſtiſſimæ ſanctitatem , cœleſtem diſciplinā ſpreui , contempſi, neglexi. Homo nihilominùs eram,et falſæ opinionis colligatione detineri facilimè poteram . Qua de re

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vt meo delicto venia concedatur rogo poſtulóq;. Mihi duriſſima rebellionis meæ ſeruitus neceſſariò patienda, extremáq; miſeria ſubeunda fuiſſet, ſi in erroribus turbulentis, et ſuperſtitionibus pœnè anilibus perſeueraſſem. Sed iam tutior eſt anima mea quàm antehac, cum ſim ad eam conuerſus religionem, quæ verbi tui prę ſcriptione fundata, diuiniſq; tuis opibus firmata et ſtabilita eſt, quæ hominem corporis natura fragilẽ, cõcilij temeritate præcipitem, rerum omnium caſu calamitoſum, ad omne malum funeſtum procliuem, repentè reddit inuictum, viribus concilióq; diuino præditum, fœliciſſimóq; rerum omnium euentu in omni æternitate florentiſſimum. Quæ inquam religio animum languentem ad ſalutem reducit, ſtabilit vires, mentes colluſtrat, opes elargitur, voluptatum effectrix eſt, ad diuinitatem et immortalitatem ducit, poſtremò Deum hominibus deuincit: humanúmq; genus cum diuina mente, bonorum omnium communione conſociat. Cuius neque forma et ſpecies liberalis corrumpi, nec fructus iucunditatis contaminari, nec opes auerti, nec honores attenuari poſſunt,

nempe cùm sit cœlesti præsidio septa, et contra omnia mortis et inuidiæ tela, armis diuinis armata. Licèt igitur altissimũ Dei domicilium concidat, terra incendio deflagret, mare ardoribus exustum intereat, omniáq; tandem quæ intuemur oculis ad nihilum rediganter, Euangelicæ veritatis professio decus et gloriam retinebit, opibúsq; diuinis æuo sempiterno perfruetur. Illius iam compos sum religionis, in qua si persistam, beatissimus: si ab illa deserar, miserrimus ero, æternáq; pœna cruciandus.

Concedat Deus optimus maximus, ad numen suum placandum, diuinámque gratiam retinendam, æternúmque præmium consequẽdum, huius religionis diuitias atque magnificentiam mecum animo reputans, illius studio et cupiditate flagrem, omnes vitæ curas et cogitationes ad cultum illius conferam, vt prę amore illius, nec laborem fugiam, nec periculum metuam, neq; mortem reformidem, neq; cruciatum exhorream: vt eam fidem ritè colam, vt semper studio diuinę legis incensus, me nec vllus ardor exurat, neque turbo aut tempestas vlla conuellat, neque

vllum

vllum deniq; tempus, quantumuis graue et metuendum multis, me aut Christianę religionis laudibus et ornamentis, aut oportuno fructu virtutis spoliet. Cùm enim altissima veritatis stirpe nitar, et nunquam sim munerum diuinorũ affluentia destitutus: euenire opus est, vt non modò salutares fructus, atque sempiternos proferam: sed sempiternis laudibus illustrer. Vt his bonis frui possim, te imploro vt pręstò mihi sis. Si defueris mihi vnquam, versabor in tantis tenebris atque caligine, agitabor tam aduersis tempestatibus atque procellis, vt per me non valeam vitę cursum rectè instituere, aut institutum ita tenere, vt non tandem fluctibus obruar.

Si tuo præsidio subnixus non fuero, ad verum tui cultum aspirare non potero. Spes mea fallax erit, conatus irritus, labor inanis, et assiduis et infinitis cruciamentis torquebor. Concede Domine, vt insistere possim vestigijs sanctorum Euangelij professorum, ad perfruendam eandem gaudij consolationem: concede denique, vt mea mens erecta sit ad audiendum,

animus alacer et expeditus ad exequendum quicquid mihi erit a te imperatum. Sic autem ſim fide ſtabilitus, vt omnia humana contemnam, et diuina tantùm ardentiſſimè concupiſcam. Ad te florentiſſima Virgo, atq; illuſtriſſima Regina iam nunc redit oratio. Iniquo me ſcelere aſtrictũ inficias non eo, cum a te (Princeps clementiſſima) defeceram ad Antichriſtum. Sed tunc temporis nequitia perditus, amentia præceps, aduerſo fortunæ flatu oppreſſus, et prauæ tentationis pœnis excruciatus eram. Fideli ſubdito cõſentaneum, et bonitati decorum nihil quidquam feci. Ei, in quo ſuperbia latè dominatur, obedientiam preſtiti, et illum Chriſti vicarium aſſerere nõ verebar. Tibi verò, cum ſis Regina Domina huius mei patrui ſoli, obedire nolui: ſi me ad obedientiam promptum atq; paratum exhibuiſſem, patriam meam minimè deſeruiſſem. Sed nemo mortalium rectum vitæ curſum perpetuò tenere poteſt, vt non interdum de via deflectat, et iram in ſe Dei atq; Principis haud indignè prouocet. *Dauid* Propheta, in quo, vt ſacræ teſtãtur ſcripturæ, eluxit diuinum illud admirandæ ſanctitatis

exemplum,

exemplum, perpetuum vitæ curſum ſine graui aliquo lapſu conficere non poterat: vis libidinis eum a ſanctitudinis ſtudio ſemel dimouebat, et ab inchoato pietatis curſu retardauit. *Salomon* ſapientia præcellens, in ſũma erroris caligine verſabatur, atq; miſerandæ tenebræ animo ſuo offuſæ erant, cum ſua ratio fuerat obſcurata, criminibus cum turpitudine et dedecore cõiunctis, et impedita ſceleribus, atque libidinis indomitæ vinculis alligata. Ruptis pudicitiæ clauſtris, et caſtitatis repagulis perfractis, in peccati ſordibus remota pœnitentia iacebat, et deos alienos ſibi colendos propoſuit.

Sũmo totius ſanctimoniæ architecto, et veritatis lumine deſerto, *Dauid* regius Propheta, ob ſceleris ſui perpetrati conſcientiam, lamẽtis, gemitibus, atq; lachrymis continuò ſe dedit. Quæ delicti deteſtatio erat piacularis hoſtia, victima ſalutaris, ardore charitatis inflãmata, quæ intima cœli penetrauit, diuinúmq; numen a ſeuerirate ad miſericordiam flexit. Aditum ſibi in cœlum aperiebat, et magnum ſuum peccati contagium expiauit, atq; gratiam Dei in æternum ſibi conciliauit, pacémq;

impetra-

impetrauit. Si *Salomon* Rex, vt ingenij acrimonia, et iudicij pręstantia, et doctrinæ vbertate erat prædituſ, ſic virtutis dotibus cumulatus et ornatus extitiſſet, à ſe flagitia ſuſcepta proculdubiò lamentatus fuiſſet, et ex ergaſtulo corporis ſui ad cœlos emigraſſet, piorum animorũ cœtibus interfuiſſet, ſuum decus omnes cœlites intuiti fuiſſent, nomen ſuum ſummus ipſe Deus, qui eum ſibi adoptaſſet, amplexus eſſet, et chorus angelorum diuinis laudibus illũ extuliſſet: atque poſtremò, quod caput eſt, ſummo illi cœli dominatori, nutu omnia regenti, purásq; mentes immenſa luce colluſtranti, et ſummis æternísq; laudibus cumulanti, perpetuò copulatus fuiſſet. Si Deus noſtræ culpæ condonabit, quando admiſsum flagitium deteſtamur, crimina cum pudore et dolore confitemur, à libidine ad continentiam, à flagitijs ad honeſtatem traducimur, ab odio ad charitatem conuertimur, in nouámq; vitam ingredimur, et ſanctis operibus exercemur, cũ hominũ inuenta cõtemnimus et abijcimus, et illorum placita, decreta, et inſtituta, ſũmæ ſapientiæ diſciplinam, et ſanctiſsimam vitæ legem minimè

omnium

ōmniū existimamus, Deus, rerum omniū creator, atq; imperator celsissimus, remittet nobis peccata nostra, et placabitur, atq; præmijs cœlestibus nos afficiet. Nō dubito, si es talis (Domina et Regina eximij et acerrimi ingenij prę dicatione multū cęlebrata) qualē existimo, et multi dicūt esse te maximè, quin tuam misericordiā et beneficētiam experiar maximè misericordē et beneficētissimam. Oblata iam est mihi occasio flagitandi veniam concedendam culpæ meæ contra te commissæ (vt paulò antè satis abundè verbis explicaui) et petendi aliquam beneficentiam et liberalitatem mihi elargiendam. Haud secùs facio quàm peccator, qui non modò vt sua culpa ignoscatur quærit, verumetiam vt gaudij sempiterni eleemozynam adipisci possit, omnipotēti Deo manus supplex tendit, et precibus obnixè sedulóq; elaborat. Quòd in tuæ Maiest. offensionē incidebam, non incōgruum esse putaui in hac Epistola dedicatoria, et meam culpam explicare, summè contendere, et vehementer petere à tua Regia dignitate, vt huius incompti libelli suscipiatur patrocinium: temeritate forsitan ductus, magis quàm prudentia

fretus:

fretus: non ſum neſcius, neminem extitiſſe vnquam, qui non doctiſſimũ quemq; tuæ Maieſtati dedicauerat librum: quamuis autem id pręſtare nequeam, hanc tamen voluntatem meam non ingratam tibi fore ſpe atq; animo incubo. Solent enim magni heroes atque ſagaces Principes, non tam muneris oblati dignitatem expendere, quàm offerentis animum atque fidem ponderare. Cum *Xerxes Greciæ* Imperator imperium ſuum perluſtraſſet, pauper quidam ſubditus, qui nihil opulentum habuit ad deferẽdum Imperatori, aquæ manipulum offerre auſus eſt: prudens Imperator, non donum, ſed voluntatem expendebat. Quod oblatum erat grato animo accepit, et *Sinætem* pauperem ſubiectũ magno affecit beneficio. Cum enim maximum Regiæ honoris amplitudinis præſidium et inſigne, ſit in hominum beneuolentia atque fidelitate conſtitutum, quomodo poteſt id illis iniucundum et ingratum accidere, quod intelligunt eſſe ex egregia voluntate, atque ſingulari fide profectum? Non rumores de tuæ bonitatis pręſtantia diſſipati iudicia afferunt, ſed experiẽtia (Domina ſereniſſima, et huius

noſtræ

noſtræ inſulæ *Anglicanæ* fœliciſſima Regnatrix) docet et demonſtrat, Deum varia virtutis dona tibi elargitũ fuiſſe. Tyrannis Traditorum, inſidiæ Rebellium, malitia impiorum, coniurationes Papiſtarũ, et clãdeſtinæ proditiones aut tibi nocere non poterãt, aut ardorem veræ religionis extinguere, aut egregios conatus frangere, aut vt tui officij et muneris obliuiſcereris, aut ab inſtituto curſu deducereris, aut animum tuum heroicum reflectere non valebant. Mitis tua patientia, continua perſeuerantia, imperialis authoritas, acumen ingenij, cognitio literarum, animus excelſus, et Chriſtiana tua pietas, inimicum vicit, copias hoſtium domeſticorum fudit fugauítq;, ſubegit Traditores, expulit Papam, ſuos confudit pupillos, et huic tuo Regno *Anglicano* pacem et quietem peperit. Non plus ſcripſi quàm veritas concedere poteſt, neque igitur poteſt quiſquam iuſtè affirmare, ſimulationem in me cecidiſſe. Hanc pretioſam gemmam, hanc Dominam noſtram *Elizabetham* conſeruet Deus, ad eius religionem purè atque ſanctè colendam, et audacter defendendam, ad Diuinum ſpiritum diligendum et timendum,

timendũ charitatis ſatorem, altorem, et parẽtem, cuius numine, concilio, et voluntate, regna naſcuntur, augentur, atque retinentur: cuius mente atque ratione gubernantur: cuius denique offenſione labuntur et concidunt, atque delentur. Precibus contendamus, vt totum regni pondus ſuſtinens, ſumma cum laude gubernet, qua ire via cœpit ea pergat, ad immortalem gloriam conſequendam: curam et cogitationem eſſe in religionis ſtudio ponendam nunquam inficietur: ſic enim omnium virtutum opibus, et ornamentis magnificentiſsimè redundabit: et gloria ingenti nullis vnquam ſæculis interitura circumfluet: preſidijſque diuinis in omni rerum diſcrimine munietur: et ex his terrarum anguſtijs, in illam cœleſtem regionem euolabit: illius autem ſplendoris cupiditate incenſa rapietur, quæ non peruulgata virtutis claritate, aut prædicatione hominum continetur.

Qui ad veram cuſtodiendam religionem, et ad pauperum Scholaſticorũ inopiam ſubleuandam, incredibili animi ſtudio contendunt

et

et incumbunt, remunerationem vberrimam obtinebunt. Precationibus deniq; noſtris diuinum numen inuocemus, vt *Elizabetha* Regina, et Domina noſtra, latiſſimè, diu, et fortunatiſſimè in terra dominetur, et poſt extremum vitæ diem, ſedibus illis beatiſsimis diuinísque domicilijs fruatur, in quibus homines præſtantes locati, nec vitijs infici, nec deformitate maculari, nec tormentis conuelli poſſint; ſed expertes omnium malorum, æternísque præſidijs et ornamentis magnificentiſſimè redundantes, gloria immortali circumfluent. Ipſi ſoli demum ſunt beatiſſimi iudicandi, diuinis opibus exculti, ſummis bonis affluentes, æternis gaudijs triumphantes, quorum vita eſt omni bonorum copia cumulata, quorum laus emori non poteſt, quorum nomen nulla vnquam obſcurabit obliuio. Vt in illam cœleſtem ciuitatis conditionem Domina ampliſſima, atque ſplendidiſſima huis imperij Regnatrix, tua Maieſtas accipiatur, diuinis laudibus abundans, ſplendore diuinæ lucis illuſtrata, et diuina gloria

florens,

florens, Iehouam ſupplex deprecor. Chriſtus optimus maximus te, cum ſumma dignitatis exaggeratione, multis annis ſaluam et incolumem tueatur atque conſeruet. Papiſta tacet, Chriſtianus dicit Amen. Sic concluditur Epiſtola: det Deus bonum euentum.

Tuæ Maieſtatis

obedientiſsimus

ſubditus

Ioannes Nicholaus

Camberbritannus.

To the courteous and wel disposed Reader.

FOure things (good Christian reader) haue caused me to be circumspect in vvritig this Book, to vvit, Feare, Care, Necessitie, and Affection. Feare afflicted me: Care compelled me: Necessitie bound me: and affection vvounded me. Feare afflicted me because the greef of cõming into infamie, reproch and troubles, caused a great circumspection in me, to mark diligently vvhat I vvrote, and to put the same dovvne in vvriting vvithout any spot of hipocrisie and double dealing. Care compelled me to be circumspect in my doo-ings, lest that the Papists should finde a bone to gnavv there vpon. Necessitie vrged me bothe to answver to the infamous Libels vvritten against me, and to satisfie (if that I might) the honest request of certain zelous Christiãs, in vvriting the Oratiõ and Ser-mon vvhich vvere doon at Roome. And as necessitie caused me to purge my self of

the false reports of lying Papists: so dooth necessitie prouoke me to be circumspect in all my sayings, affectiõ stirreth me vp to vvrite those things, vvhich are no lesse true then profitable. But if my vvritings be neuer so true, yet notvvithstanding, some or other busie headed fellovv vvil speak against thẽ: I haue not their tungs in keeping, let them speake vvhat they list, and I shall arme my self vvithpacience. And heerin vvil I follovve the steps of Zenocrates, vvho for his pacience vvas much commended: for though he vvere of his Maister Plato vniustly accused of vngratefulnes, yet vvas he nothing mooued there vvith all, and being asked vvhy he did not answver Platoes defaming of hi, made this answver. That vvhich I do is good and profitable for me. So I say, that vvhich I haue vvritten in this Sermon made at Roome, novv I confesse to be true, and I hope this confession shalbe good and profitable for my soules helth. And as for the vvords of the Papists, as they are but vvĩde: so let them passe as vvinde, as they proceed

from

from a malicious hart, so I conster them, and so I accept them, not vvith malice but vvith pacience. The pacience of Eusebius teacheth me so to doo, for vvhen a vvicked vvoman, infected vvith the heresies of Arrius, had vvilfully throvvne a stone at him, and thervvith all had vvounded him to death: hee vvas so far from taking reuenge, that he svvare his freends vpon his deathbed, not to punish her therfore. O noble minde, O vertuous act vvorthy of eternall memorie, he forgaue her that vvas his enemie and did him great iniurie. The like pacience GOD graunt vnto me, that vvhatsoeuer the Papists say or doo against me: I be not angrye therfore, but take all things in good parte, and pray for them, that they may haue a penitent hart, to be sory for their dooings and sayings, against them vvhich vvish them no othervvise, then to them selues: one faith in Iesu Christe, & brotherly looue one tovvard an other. God be mercifull vnto them and vnto vs all, and shevv vs the light of his Countenaunce. God increase the number of

his Elect, God conuert his enemies vnto the trueth of his ſacred Goſpell. God graunt amendment of life vnto vs all, for ſurely as yet God is not ſerued aright, our vvoords and deeds doo greatly differ in effect, our vvoords are heauenly, our vvoorks are vvorldly, vvicked and deuilish. God graunt vs effectually grace, vvherby vve may be ſaued, Graunt this O Lord for thy deere Sonnes ſake, Amen.

Thine in the Lord,
Iohn Nichols.

To the worshipfull companie, of Merchant Aduenturers, at *Emden*, and at *Antwerp*, grace, and peace from God the Father, and from our Lord Iesus Christ. Amen.

AS I was desirous (worshipfull Company) to satisfie the request of diuers, and sundrie zealous Catholiques, so am I not forgetfull, of your tried frendship in a forraine Countrie, constrained at that present time to craue the same, and to shewe my selfe, no lesse thankfull, then mindfull of your proued courtesie. Duety bindeth me to sende vnto you this Oration and Sermon, made at Roome, written then in Latin, but nowe in Englishe, for the profite and commoditie of the ruder sort (who vnderstand not the Latin tongue) which Oration and Sermon, notwithstanding, I purpose God willing, by the permission of my Superiours, as it was once written and registred at Roome

in the Latin tongue, so to write it againe, and bring it to light. My intent and purpose is not, in writing this booke, to gape for popular applause, and to hunt after prayse: but to signifie to the world what I haue bene, and what I haue done. I haue been a member of the Romishe Church, as it is well knowne to many, who bothe knewe me, and were conuersant with me at Roome. And at my first comming to that Babilonicall Cittie, I was suspected to haue bene an Hereticke (for so tearme they Christian Catholiques) wherefore by the meanes of an English man, named Salomon Aldred, sometime a dweller in Birchen lane in London, who was maried, and had bene in my company in France, I was brought by Doctor Morice, prouider of the English Hospitall at Roome (for his owne discharge) to the house of the Romishe Inquisition. Where beeing examined in matters touching Religion, I confessed what I had bene in tyme past, an enimie to their Religion. When as by the processe of my wordes, the Dominican Inquisitour had intelligence of

my

my former state. He commaunded Doctor Morice to bring me before him the day following, which was the. xxvi. day of Aprill, in the yeere of our Lord. 1578. So the morning after I came vnto him, with Doctor Morice: then the sentence of the fowre Cardinalles, which are appertayning to that office, was this, that I should write what I could (with free lybertie of speeche and pardon graunted) against the Pope, and against his Religion. Beeing thus commaunded, as I would auoide the Popes indignation and displeasure, to write what I could against his swelling tytle and presumptuous name of supremacie: I spared neyther him, neyther yet, his vnstable Religion, as heerafter in the Sermon made at the cõmaũdement of the fowre Cardinals and this Dominican, it shall appeere. Which Sermon & Oration were brought before the Pope, and the rest of the Cardinals, beeing then in the Consistorie. Whẽ the Pope vnderstoode howe that I had bene reconciled to his Church before the time I came to Roome: he pardoned my trespasse, and gaue me a Signatura, not

forgetting to giue me thankes, and professing frendship, he willed a Letter to be written to the Rector of the English Seminarie, that he should ascribe me to the number of the rest. And the Letters beeing deliuered and read, both of him and Cardinall Morone, Protector of the English house: I was admitted the. xxviii. day of May, to the Societie of the English Students. For so much as the Religion of the Papists is grounded vpon lyes, so can they do nothing else but lie, and report vntruelie. Wheras a Masse-monger, who writeth that he did not only knowe me, but also lyued with me, falsely reporteth in his Lybell set out against me, That I was recommended from Cardinall *Paleoto* of *Bolonia*, to Doctor *Lewes*, that by his meanes I might finde some releefe at the Popes handes: this reporte is as true, as nowe I am in Wales.

As touching Doctor Lewes, there was not so much as one word spoken, much lesse a Letter written vnto him: But this is ỹ onely fruite of theyr Religion, to speake more then trueth is, to slaunder him wrongfully, that doth degene-

rate

rate from them , to hate him vndeseruedlie, that findeth out theyr treachery, maliciously to backbite him ẏ hath forsaken the dregges of their idolatrie. For that I haue with an vnfayned heart, renoũced the Romish faith: what slaunderous reportes, the Papistes haue had of me? in what hatred they haue me? how maliciouslie they speake of me , God knoweth, from whome no secrete is hyd? and so doo I, acknowledging my selfe cléere and frée from those crimes, wherewith I am vniustly accused, these theyr malicious and slaunderous reproches I haue procured against me , for telling the trueth . And for the breach of the fowrth decrée of Pope Leo , which was no crime in déede , for that the decrée is vnlawfull . Should I excuse the murther by this Pope committed , as the murthers of Sampson ? Should I commend the deuillishe practises , and cruell attempts of this Pope Gregorie, to haue the lyues of the true Christians in the lowe Countries abreuiated, theyr countrie spoyled , theyr houses burnt, theyr Cattell slaine , theyr Daughters rauished, theyr Sonnes murthred, euen

in the ſight of theyr Fathers, and the Parentes eyther made ſlaues, or elſe conſtrayned before the due courſe of nature, to yéelde vp the ghoſt: Of all this calamitie, iniurie, and murther, the Pope is the onely cauſe and author. This I knowe to be true, this I am able to auouch, this I am not afraide to write. Should I prayſe your Pope béeing an adulterer? or ſhould I cloake his faulte, as the adulterie of Iacob? Should I thinke your Pope to be a holie Virgin, hauing two Baſtardes, the one made a Cardinall, the other a Marqueſſe: the one a ruler of his Caſtle, Santo Angelo, the other Grand mon Signior of his abyding Pallace. Should I coullour his robberies, as the robbing of the Egiptians? what robberies hath he done in the Churches of Italie, to mayntaine the Engliſh Seminaries, bothe at Roome and at Rheimes in Fraunce? he hath compelled the moſt part of all Abbottes, and Priours, and other Eccleſiaſticall men, to diſburſe him about a twelue month paſt, a ſumme of money.

Becauſe I haue ſpoken truely, bothe

by

by your Pope and by you Papiſtes, therefore you malicioullie ſlaunder me : but in the Booke of Pilgrimage, I wyll blaze out your armes, and ſo diſcouer your treacheries, the lyues of your Monkes, and Jeſuites, among whome I haue lyued, ſhall be knowen to all England : the hypocriſie of your Cardinalles, and Byſſhoppes, with whome I haue bene conuerſant, no man there is but ſhall knowe.

The Sodomiticall life of your Prelats, repeate Monkes, Theatines, Jeſuites, Cardinals, and Byſhops, and others, I will ſound out with the larum bell: The diſcention of your Colledge, the emulation of the Engliſhe Studentes, the orders of the houſe, theyr manner of lyuing, theyr canckred hatred towardes theyr natiue Soyle : all theſe thinges recited in the Booke of Pilgrimage, ſhall be truely and not malicioullie handeled, for the greater deteſtation of your forged and fayned Religion, ſprong vp from couetouſneſſe and ambition.

I wyll haue an eſpeciall care to the wordes which I ſhall write, leaſt that in miſreporting ought of you raſhly, I incurre deſeruedly, the diſpleaſure of almighty God, and may not be frée of infamy, and the hatred of ſuch as haue been trauellers, who knew them ſelues many things to be true, which I intend to bring to light, iuſtly I ſhould procure. I would thou Papiſt hadſt the ſame minde, not to haue exceéded the bondes and lymittes of trueth, becauſe they thought to bring my name to diſcredit by theyr vntrueths, they thought it good to ſcatter abroade theyr lying Lybels, to the ende that ſome, who are weake of beléefe, and others which are inclyning to Papiſtrie, might reiect my writing, and make no accoumpt of my ſayinges: howe falſe theyr Lybel was, you may reade as followeth.

The firſt vntrueth is this, that where as he vntruely reporteth: That I was brought vp in Poperie, and therein continewed, vntyll for pouertie, paſsing ouer the water into the Weſte partes of Englande, I became a Miniſter: Which is as true, as thou art a true ſubiect to

the

the Quęnes Maiestie, which is nothing so, for thou art an enimie to her Maiestie, and to her procędinges. It is well knowne that none of my frędes are Papistes, or that they should bring me vp in Papistrie: It is not doubtfull to a hundred and not so fewe, that before I went to the West countries, I studied at Oxenford, & remained in White Hall, otherwise called Iesus Colledge, one yęre, and from thence I wēt to Brazennose Colledge, from the which Colledge I departed, & came to my frends, and there in myne owne Countrey, I taught a certayne Gentlemans children, for the space of one yęre & a halfe, and afterwardes I was made a Minister, and so passed ouer the waters, and serued a Cure which is named Withiecombe, vnder one Maister Iones, Vicar of Tauntone, and from that place I went to Whitestauntone, and there continewed vntyll the tyme I passed ouer the Seas. And where as thou writest, That by learning three or foure of Maister Northbrookes sermons without booke, I got mee some credite for preaching: With Maister Northbrooke

I neuer had conference, neyther receyued any Sermon that euer he or any other made. Neyther were my wordes such at any time, that the people toke me for a young Tobias, and a second Ionas. Neyther spake I at any time, that by meanes of simmony, I got me two Benefices. Your Religion consisteth on lyes, and you followe that Religion whereof the Deuill is Author, the father of all lyes: You haue Letters Patents, and you haue the Popes dispensation, to do with an Hereticke (for this name you attribute to euery Christian) what your lyst, and what your pleasure is, to discredite him if you may, or to hurt him if it lyeth in your power, or to subuert and ouerthrow the trueth of the sacred Gospell you wyll not cease. I know what you be, I haue lined amõgst you, you can not further one good word to him that meaneth vprightly, & speaketh truely. Call to remembrance, haue you not vsed the lyke rayling speech, and the lyke slaunders against a godlie and learned defendour of Christ his trueth, Iohn Iuell Bishop of Salisbury? you were not ashamed (so impudent you are) to

say,

ſay, that bæing mad, he preached at Salisburie, and was commaunded to come downe from the Pulpit, for that he rayled on the people. Moreouer, that he wrote againſt his conſcience, and dyed a Papiſt: that his man had told him, that he cited a wrong place of the Doctours: notwithſtãding he lightly ſetting by his words, would nædes cite a thing which was not expreſſed in the Doctours. What they ſpeake of others, with ſilence I paſſe ouer, and how falſely they accuſe them, all the world may iudge, reade their bookes againſt the lyues of faithfull and learned Miniſters of God his holy word. I am not græued verie much, for that they haue vniuſtly reported of me, I arme my ſelf with patience. I know their canckred ſtomacks is ready to do me what diſpleaſure they may, they are not able to prooue the leaſt iote of their Lybell. How can they proue that I haue had two Wiues? hære be ſome in London, and not fewe in number, that lyued in that Towne where I lyued and was borne: And beſides that, knewe me whereſoeuer I dwelt in England.

But

But neyther they nor any other, knew that euer I was maried, if they can proue that I was maried once, I wyll be theyr bond man as long as I liue. If they can proue that I had two Wiues, I ſæke but the extremitie of the lawe, yea, requyre death it ſelfe. I wyll tell them the places where my chæfeſt abode was in Wales or England. In the common Schooles that were in that Shære where I was borne, I was brought vp, vntyll I was of the age of ſixtæne yæres, and at that age I went to Oxenford, and from thence I returned backe againe to my Countrey, and abode at a place called Dunreuen, and from thence I went to Summerſet, and ſtayed at Withiecombe, from the which place I departed and came to Whitſtantone, and from thence I departed and came to London, tooke ſhipping, and arriued at Antwerpe, where part of your Company abydeth, I lodged at an Inne not farre from the gate that goeth to Macklin.

In lying, he procædeth farther: He ſayth, that I became a Souldiour againſt the King, and vttered to the Prince of

Orainge,

Orainge, part what poſsiblie I could deuiſe, or what I heard in England againſt the King, and attempted many moſt malicious thinges that waye: And that I repoꝛted not ſo, of my ſelfe mine Hoſteſſe (who is an Engliſhe woman) may remember, that there was a Scholer at her houſe, but not a Souldiour, ſuch a one that gaue her Daughter a thymble in ſiluer, which I found in a Church: there I ſtayde not aboue fiue oꝛ ſix dayes, but dyꝛectly toke my voyage to Dowaie. And whereas you ſay, That I found releefe at Cambraie, in dæd of certayne Flemmiſh Pꝛelates, I receiued ſome bountifulneſſe, but of Engliſh men found no relæfe, foꝛ ſcarſe they were able to relæue them ſelues, ſo lytle eſtæmed they were of Citizens, who foꝛ the greater part were Chꝛiſtians. And foꝛ that you falſely ſay, That I fell into the hands of the Kinges ſide: That is as true as you ſaye, that you pꝛay foꝛ the Quæne of England, where as you pꝛay rather foꝛ the Quæne of Scottes, as hæreafter it ſhall appeare. And where as you ſaye that I repoꝛted at Rheimes, That I was driuen out of Englande, for

my

my conſcience ſake. Who would thinke that I repoꝛted thus: where as beſoꝛe ſome of the Scholers, I feared not to pꝛonounce our Quéene ſupꝛeame head of England, and béeing eramined of what Religion I was, I aunſwered, a Pꝛotestant, foꝛ ſpeaking the which woꝛdes I was baniſhed the Towne. And Doctoꝛ Allen, with the whole Seminarie, were commaunded to appéere beſoꝛe the Conſuls, and Captaines of the Towne, and were like to be baniſhed out of the Towne, onely foꝛ that they thought that the Engliſh men had ſuccoured me, béeing a Chꝛiſtian. As foꝛ relæfe, I found not as much as a farthing, except a dinner amongſt certaine Engliſh Pꝛæſtes, who kept ſuch a rayling againſt my Loꝛd Bacon who is dead, and whome they ſayd ſhould frie in hell: and againſt Sir Frauncis Walſingham, and againſt my Loꝛd Burley, and againſt diuers others, whome they ſayd, God would condempne and iudge to euerlaſting paine. This dinner dyd me but lyttle good, foꝛ they were in a pelting chafe againſt the wiſe and faithfull belæuers of Chꝛiſt his Goſpell: they

were

were angrie also with me, for that I had sworne by the Masse, and had spoken a worde or two in defence of Christian Religion.

From this Cittie I went to Granoble, and there stayde with an Archbishop three monthes, and from him I trauelled to Italie, and dwelt with the Bishoppe of Vigeuena, whose name is Alexander Cazalis, ỹ Popes Protonotarie, and kept all his Plate in custodie, and who would haue giuen to me a Canonship, if I would haue staid with him during lyfe: which thing to be true, you your selues know that were Præstes at Roome, for thereof the Bishoppe wrote a Letter, and sent his man with me to Millaine to Doctor Parkar, who also wrote a Letter to the Scholers of the English Seminarie. This his loue towardes me, did I not obtaine in speaking vntrueth, but for that he had bene a traueller him selfe to forraine Countries, and had tried aduersitie him selfe, as he fell into the handes of his enimies, vpon which cõsideration he toke compassion on me, beeing a straunger, and in pouertie.

Moreouer, whereas thou writest, That I slaundered the lyues of the Bisshops, Ministers, and other professours of England. That is as true as they saye, that it is lawfull to rebell against our Soueraigne, for I neuer misreported of any Bishoppes Chaplaines: how could I tell how Bishops & Ministers lyued? I neuer was conuersant with them: As for other Ministers, I must néedes confesse thus much I spake, that in the beginning of this Quéens raigne when Ministers were somewhat scant, through occasion well knowen, then there were certaine honest zealous mẽ of occupatiõ, who supplied the rome for a time, but afterward by ỹ godly care of the Bishops, were otherwise prouided for, & learned mẽ placed in their rome, which being so néere driuen by casualty of the time, vpon the great godlinesse & earnest zeale of such men, did so order it while til they were better prouided for.

But whereas thou saydest, That I of mine owne freewill went to the Inquisition, to obtayne greater credite: This is as true as thou sayest, That I presented my selfe, and accused my selfe that I had

had beene a Papist: Where as it is well knowen, I was taken at Islington, and brought by a Pursuiuant to the right honourable Sir Frauncis Walsingham, and by his commaundement was sent to the Bishop of London, and from him I was brought by the Pursuiuant to the Towre of London.

So, as before I haue declared, I was brought suspected an Heretick at Rome by Doctor Morice, to the Inquisition. But where as thou sayest, I neuer ceased very spytefully, to detract and speak euyll of the Protestants: this is as true as the rest. But this I confesse, that I much discõmended the liues of such who outwardly bare great show of zealous Protestantes, and inwardly were craftie and dissembling Papists, when they came in companye with any Protestants, then they were as zealous as they themselues, but when they came in conference with Papists: they were as earnest in conscience as they likewise, carrying in one hand both fire and water, to deceiue the ignorañt that did not mistrust them, & to feede the Diuell with that he would haue, against this

enormitie I did not a little inueigh, for that I thought it worthy of all reprehension. But as for otherwise defaming the Protestants, thy wordes are most vntrue, and I neuer opened my mouthe to vse any such spæches.

Moreouer, whereas you say: That I delighted in flattery. This you speake of mallice, and not of trueth, for I sæke to flatter none for preferment sake, as thou sayst I dw. Because I speake the trueth by thée, and such as thou art, therefore thou sayst I flatter: I gape not for preferment, neyther for any worldly pelfe, I will be contented with Gods prouidence, as he hath ordayned, so shall it be with me: happe well, or hap ill, the Lords name be praysed. To flatter any man for exhibition sake, I intend it not, let them dw as they list, and as God shall put in their mindes.

Whether I liue in myserie, or else other wise, Gods wil I am not to resist, but accept all thinges patientlye, and speake well of the name of the Lorde, who scourgeth whom he will, and fauoureth whom he will.

And moreouer: Thou counterst me

no better then halfe a foole, as others maye easilie perceaue, if they make tryall of mee. Truelie, I confesse I had rather be counted a foole, and professe the trueth: then be named a wise man, and committe idolatrie. The tyme hath bene, that bothe thou and thy fellowes had good hope of me, that I should be an instrument to mayntaine your idolatrous and superstitious Religion.

And where as thou sayst: That I was vnable to goe foreward in Logicque, or Philosophie. This proceaded not of the rudenesse of my capacitie: but of the mallice which Father Ferdinando, (the Prefect of the Englishe Seminarie) bare to the Welshmen: There were Batchelers of Arte, not permitted to beginne theyr course of Logicque or Philosophie, which is an vsuall thing at Roome for Batchelers, yea, & Maisters of Arte, eyther to be permitted to heare Rhetorique, or to beginne Logicque. And wheras thou writest, that I wrote in my booke: That I preached before the Pope. I wrote no such things, the booke is extant, who that wyll may reade it.

Gentle Reader, to excuſe the fault of the Printer, and to diſcharge my ſelfe of the Papiſtes obiection againſt me in this point: I giue you to vnderſtand, that he miſtooke him ſelfe, in printing a Sermon preached before the Pope, vvhereas I vvrote it, a Sermon preſéted before the Pope. Wherfore I deſire pardon for his offence, and mine owne negligence, in not vſing more reſpect in that place.

And there he ſhall finde that my wordes are thus in effect : I made an Oration and a Sermon at Roome, which was preſented before the Pope and all his Cardinalles, with diuers other in the Conſiſtorie. And the ſame Oration and Sermon (which was my Recantation called) and for the which the Pope gaue me thankes, & regiſtred it in three great volumes, in the houſe of Inquiſition. **Theſe wordes I ſpake, and theſe wordes are true: and there is one in** London, **who was at** Roome **then, and knewe of this my doing, & knew me alſo, who will affirme the ſame to be true. Thou writeſt moreouer:** That with vaine brags, I extoll the Sermon which I made at Roome in the Engliſh Seminarie, vpon Saint *Peters* day laſt, *Ad vincula*. **Thou art deceyued, I bragge not thereof, I made mention thereof onely for this cauſe, to ſignifie to the Readers, howe within three dayes after, I became ſicke, and diſpayred of my ſaluation, for that I miſtruſted many points of that Romiſh Religion, and could not tell whether they were true or falſe. And where thou ſaiſt:** That it was an exerciſe that Grammarians

marians vse. I studied positiue Diuinitie, and not Grammar, nor neuer dyd at Roome, and it was an exercise which the studentes in Diuinitie vsed. And where as thou sayst: Thou knowest who was at it, and laughed to heare such ridiculous stuffe as that was. To speake a worde or two to make laughter: it is the part of an Orator, and it is the part of a Preacher.

But the same Latin Sermon dyd so content them at that present tyme, that they doubted not to saye, but that I should peruert many in England, and should become a profitable seruant to the Pope, and his Romish Sinagogue. How father Minister, a graue and learned Iesuite, commended my doings, and sayd I was one of the best Orators among all the whole rowt of Students: And as for to speake Latin, I taught ỳ most part of them all to speake true Latin, although they were farre from any Ciceronian phrase. They haue such blockheads that studie Philosophie, that in talke they vse an Accusatiue case, in stéede of a Nominatiue, and the Masculine, in stéede of a Feminine gender,

and I wyll name them for your sakes, Master Dodipol Oliuerius, Master Doater, Doctor (I would say) Mushe, with twētie more: they are not able to make a true construction, betwixt the Nominatiue case, and the Uerbe, the Substantiue and the Adiectiue, the Relatiue and his Antecedent. Yet for all that, by meanes of theyr dēepe Philosophie, they thinke to ouer-crowe our Studentes, hēere in England. They that studie Diuinitie (when they are commaunded to make such an Exhortation as I haue done often, in your Seminarie of mischēefe, for I can not say of learning, or yet of vertue. I would I could,) they ascend vp to the Pulpit with a brazen face, or a fooles bizarde: but they descende with shame, and with discommendation, some haue I sēene of your company iollie Champions, went about to preach, but were not able to prosecute theyr matter: Wherfore they came downe from the Pulpitte, and left halfe theyr Sermons vnsayde, for that they had forgotten the residue of theyr Sermon: eyther for that they quaste too much Wine, or else that they

they had supt too much pottage. Except two (according to the report of Father Minister) of whome I spake, and who some after Saint Peter, ad Vincula, his day dyed: There was not one amongst three score, that coulde preache as well as our common Taylors and Shoomakers in England.

In deede, they excelled them in one point, for that they observed more guyle and deceipt in their preaching, to intrap our Englishe men in the snares of idolatrie: then men of Occupation in persuading the people to decline from papistrie.

And whereas verie impudentlie thou sayst: I was a common game to the rest of the Studentes, who made me often to mount on a stoole, and to preach to them the Sermons, which I had vttered in England. Thine owne fellowes, such as are taken, denie the same to be true, as they do the rest of the cheefest pointes of thy infamous Lybell: he that was my Chamber fellowe, maye reporte this to be a lye, as the rest of thy Articles.

If he report truely, this is all, that he or any other is able to auouch: That beeing merelie disposed, I once (but neuer afterwardes) stode vpon a stole, (as the Iesuits doo when they preach, standing vpon bulks, or else vpon stooles) and demaunded of him, who is nowe prisoner in ỹ Towre, to giue me what Theame he would, and so he dyd, and therevpon made a discourse Ex tempore. Wherefore it is vntruth, to report that I preached a Sermon, vttered once before in England, and to say that I dyd it oftner then once. The lyke thing many of you haue done, whose names I could recite: but because ỹ matter is of no more importance, I wyll not name them at all. Good man lyer, (I knowe not thy name, for that thou hast not written it, belike thou wert ashamed to name thy selfe, least thou mightest be taken, and thy treacheries espied.)

Whereas thou sayst, That I lingred behinde my fellowes, at a Towne in *Vmbria*, called *Fuligno*. That is as true as the Pope hath made thee a Cardinal, for I left them & their bay Horse, ouerladen with the Popes blessinges: hauing a

græuous

grëuous diſeaſe, and not able to goe, in the plaine feeldes I forſoke your company. And if ſo be that this ſickneſſe had not chaunced vnto me: yet had I occaſion offred me to forſake their company, for they made me pay eleuen Iulyes for ſeuen, and cauſed me to pay for their mans charges as well as they. What charity you pelting & wandering Waſſemongers haue, I wyll declare.

There came this laſt Summer, a Northren Scholer to Roome, who could not be admitted to the Colledge, but the Rector taking compaſſion on him, wylled the fowre Prëeſtes (whereof I ſuſpecte thee to be one) who went in my company (for thrëe dayes ſpace) to giue this poore Scholer a Crowne a pëce, among whome alſo I gaue him a Crowne. But howe vncharitably they vſed him in the iourney for thrëe dayes, you may reade as followeth.

They cauſed him all the way to leade theyr Horſe by the brydle, or to driue him forwardes, yet would they not pay for the mans meate, nor ſuffer him to ryde, bëing verie ſicke, and ſcarſe able to ſtande on his fëete, and payde more

more then a Stranger would haue paid vnto them.

The thirde day of our iourney, it so befell when I departed from them, that this youth was so faint, that hee layd him selfe downe on the ground, in the middle of the feeldes, not able to moue a foote farther. When they sawe that he was able to leade their Horse no longer: they forsooke him, not bydding him farewell, neyther giuing him so much as the value of one small pennie.

Behold what charitie Papistes haue, behold their inhumanitie, to their own countrey-man: Heere in England, they shewe such counterfeyt holinesse, that a mã would scarse thinke that they would play the Harlottes, they deceyue the people wounderfullie. But if our Englishe men had beene so much conuersant among them as I haue beene, and had tryed their manners as I haue done: they would beware howe to giue credite to such hypocriticall fellowes. But if our countrey men, wyll bestowe the reading of the booke

of

of Pilgrimage, I wyll lyuelie paint forth the crafte and subtiltie of our Englishe Studentes beyond the Seas, I will describe the horrible abuses crept into the Churche of Roome, which I haue sæne with mine eyes, and vnderstoode of many that were credible persons.

And whereas thou sayst: That the first Sunday after my comming to the Tower, I refused to repayre to the Church. I graunt it so to be. But whereas thou sayst: The second Sunday following, I pronounced this Recantation of mine, which is nowe in print: That is as true as a Catte bringeth foorth whelpes, for Maister Lieuetenant and my Kæper, with many moe, knowe that to be vntrue.

And whereas thou sayst: That if I shall want preferment heere, I wyll goe beyond the Seas againe. Who wyll belæue this to be true: whereas I haue bæne once pardoned already, for that I haue bæne of the contrarie Religion, all men knowe that the Popishe lawes are against them that reuolte twyse from theyr Religion.

If

If I returned vnto Roome againe, or to the Popes dominions: I should be condemned, eyther to the fire, or to the Gallies. Wherfore I meane to abide in England, hap well or hap yll, England hath no fellowe, better it is to liue in pouertie, then to be whipped on the Seas, and to be taught to rowe, hauing therevnto as good towardnesse, as Tom Collier thy fathers man.

And where as more impudentlie then an Asse thou writest: That the most parte of my reportes, touching your treacheries and malicious practises, against the Queenes Maiestie, and her honourable Councell, is vntrue. If I wrote any thing otherwise then the trueth was: why dydst thou not make mention thereof, that I might haue purged my selfe of infamie, and vntrueth? But I wrote no more then trueth gaue place: but in the booke of Pilgrimage I wyll discouer, God wylling more at large, your treasonable attemptes, against the Crowne and dignitie, against her honourable Councell, and against her common weale.

I haue spoken, and do speake, and wyll speake nothing else but trueth of you: But it is as harde a thing to heare trueth of you, as it is for the Pope to giue his Miter away to poore beggers. And finally, where as thou concludest thy Lybell with these woordes: That there shall neuer want vacabounds and runnagates for gaine. If thou wylt haue these woordes to haue relation to thy selfe, and to thy brothers (who in déede are Vacabounds and runnagates from Tauerne to Tauerne, from Towne to Towne, from Shiere to Shiere.) Thou sayst well and truely, and I goe not about to disproue thy woordes: but if thou meanest of me, I am no runnagate, I stay in one place, and am not afrayde to shewe my face, in the presence of you all, if I could tell where to finde you. But you are not farre vnlyke to the theeues, who in the day tyme sleepe or lurke in Caues, and in the night tyme raunge abroade. I thinke you mete bothe together on the plaines of Salisburie: the theefe he seeketh but the purse, but you are not contented

with

with the purse, but seeke to bereaue a man of his body and soule. We had more neede by a great deale (if we haue respect to the safetie of our bodies and soules) to take heede that we be not deceyued, by the craftie iugling of these wandering Popish Priests.

Thus haue I aunswered to euerie particular Article contayned in the infamous Lybell against me written, and I thought it good to containe the same in this Epistle written vnto you worshipfull Company, for this cause onely. For that they say: That I attempted many most malicious thinges, betweene the Prince of *Orainge*, and the King of *Spaine*. If you heare and vnderstand it of credible persons, that I was such a fellowe as they report me to be: I desire you, as not compelled, to make mention thereof in your Letters, and conuay it to London. I am sure and certaine, that there is no man can auouch that I was such a fellowe, as they make me to be. I confesse my life hath beene wicked and lewde, but neuer so wickedlie and lewdlie bent, as the Pa-

Papists do report. They say, I am irreligious, I am altogether giuen to vngodlinesse, God hath forsaken me, there is no hope of my saluation. This is but their rashe iudgement, God forgiue them, I wishe them well to do, God graunt them a penitent heart, and a tongue to speake trueth. I am not the first that hath bene wrongfullie slaundered, nor shall be the last.

There is a Popishe Preest here in England, that reported that he knewe him selfe, bothe noble men, worshipfull, and Preachers here in this Land, to be of the householde of Atheisme: But as I told, so tell I againe, that Papists can doo nothing else but lye, and falselie report.

I leaue here to trouble you any farther, being otherwise occupied with waightier affayres, then to obtaine fitte opportunitie and leasure to peruse this rude Letter of mine. Pray that I may stand fast to the glorie of his name, and the good example of others, whose lyke conuersation I do heartily wishe in the Lord.

And

To the worshipfull Company

And so desiring your good prayers to Jesus Christe (worshipfull Company) to assist me with his grace, that I may persevere in this his gratious calling, to the end, and in the end: The Lord Jesus governe and guide you, in true obedience of his glorious Gospell, to the glorie of his name. Amen.

Your fellow servant in the Lord. *Iohn Nichols.*

The Oration made at Roome, before the fowre Cardinalles of the Inquiſition, and the Dominican Inquiſitour, preſented alſo before the Pope, the.xxvii.day of May. 1578.

You commaunded me (moſt illuſtrious, and moſt reuerend Cardinalles) to write what I could againſt our holie Father the Pope, and againſt the Catholique faith. What your meaning is herein, I knowe not, if you ſeeke to knowe what learning I haue, I confeſſe I haue none: the time of my ſtudies in the flouriſhing Vniuerſities of England, hath beene but ſhort, my maintenance in other common Schooles dured but for a ſmall ſpace of time, wherfore neither in the Vniuerſities, neither yet abroade in the countrie, could I reape any ſound and vnconfuſed knowledge in good Letters, therefore you may eaſilie be perſua-

ded, that if you require of me that which you would of a learned Scholer demaund, my want of learning, and rudeneſſe of inuention is ſuch: that I can not ſufficiently, whereas I gladly would accompliſhe your requeſt according to your minde. If your deſire be to vnderſtand, howe in times paſt liuing in blindneſſe and errour. (Marke heere, I counted the bright & ſhining beames of Chriſt his Goſpell blindneſſe, and the preaching thereof, the preaching of errour,) I ſubuerted, corrupted and prophaned as much as I could, the doctrine of our holie mother the Church, *Scilicet*. If you are deſirous to knowe wherein I haue offended our holie Father the Pope, and wherin I haue more raſhly thē wiſely, ſpoken againſt the catholique Religion: to obey your cōmaundement, I did what I could, to put in writing ſuch words as I vſed againſt him and his Religion, and truſting to your

woon-

woonted clemencie in forgiuing my treſpaſſe, I write as boldlie, as if I were in England: if I did not ſo, your commaundement ſhould not be accompliſhed. Wherefore, how ſo euer I ſpeake, be not greeued, and turne not therefore your fatherly fauour from me: the fault is not in me to write the thing commaunded, I write what I ſpake, whiles that I lyued in England, and I ſpake as I was taught: nowe I write that which I hate, but ſpake then that which I lyked. This is a newe metamorpheſis, of a Collier, to become a Scholler, of a plow-man, a Preacher, and of an heretique to become a catholique: there are colliers that haue gon to ſchoole, & haue read there is but one God, one Baptiſme, & one faith in Ieſus chriſt, & why are they not ſchollers? There are plow-men that can teache theyr houſehold, to looue God aboue all things, & to loue one another as god loued vs, and gaue his only begotten

ſonne, to reconcile vs vnto him bee-
ing his enimies, tranſgreſſours of his
holie law and commaundement, and
are they not Preachers? Heretiques
will become catholiques, if they con-
ſider and examine the corrupt lyuing
of babling Preachers, their vſurping
of Eccleſiaſticall liuinges, their ambi-
tion to higher degrees of promotion,
their vnſatiable and inordinate coue-
touſneſſe, their proude and ſtatelie
going in ruffian-like apparell, their
too much pampering of hungrie gor-
ges, their exceſsiue lauiſhneſſe in rio-
tous expences, their vnſtablenesſe of
promiſe, their ſwearing and forſwea-
ring them-ſelues, for the value of a
ſtrawe, their wanton and laſciuious
ſongs vpon ale-benches: and finally,
põdering of their diſſolute behauior,
in words & geſture: If they teach the
people one thing, and doo an other,
what hope can the people haue to be
ſaũed? what comfort doo they re-
ceiue? what confidence are they boũd

to

to giue to his preaching, or to his glorious wordes? howe can he aboliſhe ſinne, ouerthrowe God his enimies, treade downe Sathan, roote out idolatrie, confound hell, and eſtabliſhe trueth? howe can the Goſpell encreaſe, righteouſneſſe ſhine, God haue the glorie? if Miniſters ſhould be the example of all euill, to whome (as they ſaye) the worde of God is cõmitted, to inſtruct the people how to pleaſe the Lord, and maker of heauen and earth, in all holineſſe and righteouſneſſe all the dayes of their liues.

Is it maruaile that the people doo amiſſe, and ſwerue from the trueth? truelie, I am thorowlie perſuaded, that as they are farre from God, in life and conuerſation: ſo farre they are from him in faith and good Religion: if their Religion ſauoured not of hereſie, would God puniſhe them as he dooth? What contrarietie in Religion is there amongſt them? one

professeth this doctrine, and another professeth that: one crieth, *Ecce hic est Christus, Ecce ibi est*. Behold heere is Christe, sayth one, and we haue the best Religion, though the Pope say naie. But the other sayth, no, they haue not the trueth on their side: this faith wherevpon we build, this Religion wherevnto we trust, euerie man of what degree so euer, high or lowe, poore or ritch, noble or ignoble, ioyfully ought to embrace, and gladlie receyue. By this Religion we shall be blessed, and inherite an euerlasting crowne of heauenlie glorie. One saith, he is a Zwinglian, and an other sayth, he is an Annabaptist, one sayth he is a Lybertine, and an other sayth, he is a Puritane, one sayth, he is a Caluinist, and an other sayth, he is a Lutherane. Good God, howe many Religions be there? if there were many Gods, I would not woonder at their varietie in Religion.

But

But seeing there is but one God, who made all thinges, hath ordayned all thinges in a dewe order, the Sunne to rule by daye, the Moone by night, the earth to bring foorth her encrease, and the waters not to passe their dewe boundes, who ruleth all thinges, and at whose becke all thinges doo appeare, in whome we haue our life, our beeing and essence: VVhy should there be such diuersitie in Religion, such varietie in opinions, such contrarietie in matters touching our saluation? There is but one GOD, there ought to be but one Religion. There is but one trueth, what needeth so many dissentions, so many controuersies, and so many alterations from the trueth? But their life is so wicked and prophane, so rechlesse and lewde, that they wyll haue their Religion correspondent and agreeable to their conuersation.

He that is rocked in the cradle of ſinne and ſecuritie, he that is nuſled in wantonnes, and brought vp in delightes, he that is choaked with worldlie cares of this life, he, whoſe bellie is his god, he, whoſe money is his onelie ioye, and he, whoſe land is his onely truſt: regardeth more theſe corruptible & fleeting vanities, then the incorruptible and immutable treaſures of heauēlie Paradiſe. He, whoſe whole truſt and confidence is in ſenſible pleaſures, muſt be depriued of inſenſible delightes. He, whoſe care is greater to become ritch, and ſtately in the ſight of the world, then to become poore in ſpirite, and meeke in conuerſation: paſſeth not much what Religion to profeſſe, ſo that his ſtate be not impaired, but rather to higher dignitie promoted. Howe eſteemeth he Religion, which obſtinatelie perſiſteth in ſinne, walloweth in ſenſualitie, and liueth in wickedneſſe? is he religious, which carefully obſer-

obſerueth not the lawes of the moſt righteous and almighty God, but liueth ſecurelie without all feare of his maieſtie ? In verie deede, the life, deedes, and conuerſation of heretiques doo plainlie ſhewe, that they more abhorre and feare the odious name of an Epicure or Saduceie, then they doo the nature. For what think they the ſoule to be immortall, who liue not farre better then the brutiſh beaſts, which follow nature, but they degenerate from nature, and are by reaſon of their corrupt life, inferiour to the beaſts of the feeld ? Be they perſuaded, that God rewardeth the godly in heauen, or puniſheth ſinners in hell with endleſſe torments? In euery trifling thing they dread not to violat the cõmaundements of God, and run headlong into ſinne: euen as though they did either thinke that God were but a vaine & fayned thing, or beleue that when the body dieth, the ſoule likewiſe periſheth, and commeth vn-

to

to nothing. They liue so idle, careleſſe and ſecure in their callinges: that GOD muſt ſurelie plague them at length, and bring them to confuſion. They reſpect the ſafetie, and proſperitie of their bodies heere on earth, rather then the ſaluation of theyr ſoules, in the kingdome of Chriſt. They rather obey the wordes of *Cambyſes*, for temporall gaine, then the warning of Chriſt, for eternall happineſſe. Whereby it comes to paſſe, that they haue commonlie fayre bodies, but deformed ſoules, much goodes, but little goodneſſe: and glorious they ſeeme in the ſight of men outwardlie, but odious inwardlie in the eyes of God. For it is harde to finde a man (ſayth *Ariſtotle*) *Lib. 2. Rhet. 1. ad Theodetem. Cap. 10.* vvhich in proſperitie is not proude, diſdainfull and arrogant: of which ſort are they, whome clients, whome auctoritie, whome fauour of men hath exalted: and ſo enioying theyr hearts

heartes desire, they are of minde, that no aduersitie can hurte them. And, what is that as *Dauid* sayde? *The vngodlie hath sayde in his heart, tushe, I shall neuer be cast downe, there shall no euill happen vnto me.*

But the fayrest Oke, is soonest cast downe: the fattest Oxe, is readiest for slaugher: *And the felicitie of fooles, is their owne destruction* (sayth *Salomon.*) *Prouer. Chap. 1. Psalm 73. For howe suddenlie doo they consume, vanishe, and come to fearefull ende? yea, euen as a dreame are they, when one awaketh. Lorde, when thou rayssest the dead, thou wylt despise their Image.*

Thou wylt punishe them, and reward them according to their deserts, if they wyll not amend, and timelie bee conuerted to the trueth, and hartelie embrace the Decrees, and constitutions of our holye Mother the Churche.

God

God will ſurelie one daie be reuenged on them, not onely in hell with euerlaſting paine: but alſo in this life with infinit miſeries, and a laborinth of intricate euyls. VVhat doo I ſay? one day, yea, God already for their wickedneſſe and ſliding from our holie Mother the Church, hath greeuouſlie afflicted them, and brought them to extreeme calamities, wretchedneſſe and deſolation? With how many troubles, with how many vexations of minde, and with how many ſorrowes, hath God puniſhed the heretiques in Flaunders? for their hautie ſtomackes, and diſloyaltie to their natural King, for their ſtubbornes in not receiuing clemencie offered vnto them, and for their wilfulnes in reiecting the ſame: for their contemning of the Catholique faith, and for their following, I cannot tell, nor they them ſelues: vvhat Religion, ſo vnſtable and vnconſtant their opinion is, in matters of faith. God hath

ſtir-

ſtirred vp the Catholiques againſt them, their ſtrength is feebled, their fayre buildinges made euen with the ground, their coffers are opened, and their gold and ſiluer fyll the purſes of their aduerſaries: their coſtlie houſe-hold ſtuffe, their hangings, their trim attyre, their cloath of Tiſſue, and whatſoeuer thing elſe they haue, is taken away. Their cattell is driuen from them, their corne is burnt, and in ſumme, they them ſelues, are eyther iuſtlie made bonde-men and ſlaues, or elſe wretchedlie and rufullie ſlaine. So that now after Gods iuſt reuengement, they are become the outcaſt, and the verie ſcum of the earth: they are baniſhed out of their owne countrey, and can finde no abiding place to reſt: they are a fable vnto all the world for their newe inuented hereſies, their ſtate and condition is not far better then the Iewes, and their puniſhmēt doth not much differ the one from the other: the he-

retiques

retiques, and the *Iewes* are hated a lyke, are persecuted a lyke, and are punished heere in this worlde a lyke. But heerein, the *Iewes* and the Heretiques doo differre in sinne: the *Iewe* sinneth ignorauntlie, and obstinatelie, but Heretiques sinne not ignorauntlie, but obstinatelie, and wilfullie. The *Iewes* neuer knewe Christe, neuer beleeued in him, nor neuer tooke him to be the sauiour of the worlde: The Heretiques acknowledged Christe to be the onelie begotten sonne of GOD, beleeued in him, and tooke him to be theyr *Messias* or *Iesuah*. But in swerueing from the Catholique fayth, they haue lost the knowledge of Christe, their faith is frustrate, and in vaine: Their taking of Christe to be their sauiour, can nothing auayle them, can stande them in no steede.

And why? they haue denied the Pope to be Supreame head, they haue

haue renounced the Traditions of the Apoſtles, the Councelles they deſpiſe. the aucthorities of the graue and learned Fathers, they diſallowe: and to be breefe, the Lawes of our holie Mother the churche, they haue contempned, and contrary ſayd them.

VVherefore their ſinne is not excuſable, and more greeuouſlie to be puniſhed in hell; then the obſtinate ignoraunce of the *Iewes*, for not receyuing Chriſte to be theyr redeemer. If this fayth, whereby we hope to be ſaued, which is the Catholique faith, were not the true and ſubſtantiall faith? whereof mention is made in our Creede, where as it is ſayde: *I beleeue in the holie Catholique Churche*. And what church is this? is it not that, for the which ſo many Martirs, ended their vitall breath, before the due courſe of nature?

So

So many in wylderneſſe lead a moſt auſteare life, lyued in penurie and ſcarſitie, glad they were to ſuſtaine their lyues, with rootes and water: they forſooke the world, with all the pompe and gliſtering ſhewes therof, they bridled their carnall affections and ſenſuall luſtes: the deuill with all his ſubtill temptations, they ouercame with faſting and praier. What? doo they beleeue, that theſe holie Hermites are all condempned, for that they haue beleeued the church of *Roome*, to be the holie catholique Church, and the Pope to be the head and cheefe Sheepheard thereof?

Haue ſo many Monkes, ſo many Friers erred? who wrought ſo many charitable deedes, ſo often faſted, ſo often prayed, ſo often called vnto God for grace and helpe, ſo brotherlie exhorted the wicked to amendement of lyfe, ſo freendlie harboured the harborleſſe, cloathed the naked, fed the hungrie, viſited the ſicke, helped

ped the poore priſoners, and redeemed the captiues, forſooke their lyuinges, and gaue them ſelues onelie to contemplation.

VVere all theſe reprobate ? doo they all ſuffer tormentes in hell for euer, neuer to enioy the glorious contemplation of Gods heauenlie countenaunce ? is this the rewarde which they haue for all their holineſſe, for their vpright dealinges, for their timerous conſcience to offend their neighbour, and beeing by ſome miſchaunce offended, to aſke him forgiueneſſe, and to render a ſatisfaction ? Shall good workes reape no better reward, then among the dampned ? ſhould this their reward, be euerlaſtinglie to rue in hell ? If, as the heretiques ſay, their faith was Antichriſtian-like, and contrarie to Gods word. Beleeue this who that will, and let him be an heretique therefore : I beleeue they were holie men, and for their holineſſe and

catholique Religion, were crowned with an incorruptible crowne of perpetuall bliſſe, in heauenlie ioye. If the Religion of our holie Mother the Church were nought? then in vaine haue ſo wany Saintes ſerued the Lord, honoured him, and kept his commaundementes? in vaine haue ſo many Virgins, intruded them-ſelues to Monaſteries, ſequeſtring, and eſtraunging them-ſelues from the ſocietie of ſeculer women? in vaine haue they reſerued their virginitie, forſaking wealthy and ritch mariages: in vaine haue they chaſtiſed their bodies, ſubduing and bringing them to ſubiection? in vaine haue they liued, and in vaine haue they beleeued, if for the confeſsion of the Catholique Church of *Roome*, damnation bothe of body and ſoule ſhould be then their reward? So many Preeſts, ſo many Leuits, ſo many Kinges, ſo many Princes, ſo many Potentates, ſo many Magiſtrates,

haue

haue liued in vaine, and in vaine was their faith, who were no happier then the Gentiles in *Cicero* his time, to be condemned with the heathen Gentiles; since the beginning of the faith of Christe. Onely perishing in soule and bodie, for that their faith depended of the Catholique faith, of our holie Mother the Churche. Empires, Kingdomes, Prouinces, Islands, Citties, and Townes, beleeued in the Church of *Roome*, which is the holy Catholique Church: and are they all condemned therefore? and haue they all liued in blindnesse, and errour? and hath Christe beene so vniust of his promise, neuer to fayle his Church? and haue his woordes beene so vntrue, that the holie Ghost should direct the Catholique Church in all her dooinges? howe was the Church directed, if all the people erred?

How ſhould Chriſt beeing the way, the trueth and life, neuer fayle his Spowſe: if he ſuffered her to decline from him, who is the trueth? Chriſt his wordes are true: *Cælum et terra peribunt, ſed verba eius remanebunt vera in æternum.* Heauen and earth ſhall periſhe, but his wordes ſhall remaine true for euer.

Though the heretiques prate, or ſpeake neuer ſo much againſt the trueth, Chriſte hath euermore inſtructed the churche of Roome. Though *Martin Luther*, and *Iohn Caluin* write to the contrarie, who make them-ſelues more familliar with Chriſte, and more priuie to his ſecretes, then euer the Apoſtles were, who were conuerſant with Chriſte liuing on earth. But *Luther* and *Caluin* not ſo: they make men beleeue that their Forefathers liued in blindneſſe and errour, euen from the time of the Apoſtles, vntyll their dayes.

dayes . O happie mothers, to be conceyued , and to be deliuered of ſuch fortunate children, and to bring them vp in ſuch good lytterature, that they ſhould become the lampes of the world, the Teachers of the ignorant.

I haue written I can not tell what: naie, I ſay, O vnhappie mothers, to haue ſuch vnluckie children, good it had beene for them, and for their children, if they plaide vppon one ſtring , that they neuer had beene borne . Their chyldren were the inſtrumentes of Sathan, to ſeduce the fooliſh and worldlie people, they were the cauſe, why that many loſt their liues vntimelie, heere in this world : As in *Fraunce*, thouſands were ſlaine, in *Germanie* foure ſcore thouſand at once: in *Flaunders* , I knowe not howe many : beſides other Countreyes , infinite was the number of them that were ſlaine,

drowned and burnt : I knowe not for what Religion, nor I thinke they them-ſelues knewe, but why they were thus cut of, their pride abated, their mallice aſſwaged, and their deuiſes confounded: I partlie knowe, it was, for that they denied the ſupremacie of our holie Father the Pope, God woulde needes giue the ouerthrowe to his enimies, and graunt victorie to his generall Vicar heere on earth. If his title had not beene good, he had not preuailed thus againſt his enimies, he had not ſo often gotten the feelde, and brought his enimies to ſhame and confuſion.

VVhat ſhall I ſaye of Englande, my natiue Soyle? it contemneth, deſpiſeth, and little embraceth the trueth, lyttle regardeth the Catholique faith: blinde ignoraunce, and a *Chaos*, or a heape of all kinde of hereſies, greatlie there preuayleth.

leth. Howe many be there that wot not whome to beleeue, whome to call vpon, or what trade of lyfe they ought to leade? VVickedneſſe, iniquitie, cogging and couzening, and the corruption of this monſtrous Realme, are horrible great: the bleſſed doctrine of God (the onely true foode) nourture, direction, and rule of mans lyfe, is little knowne, little ſet by, and little followed.

God is long before he puniſheth, but when he commeth: he puniſheth with an iron rodde, and ſharplie ſcourgeth them for their ſinnes, vnleſſe they repent, whyle it is tyme. They may looke for the lyke puniſhment, troubles, and myſeries, as were laide vpon the *Iewes*, and which they ſuffered deſeruedlie, for the hardeneſſe of theyr heartes, and for theyr vnbeleefe.

Leaſt that I wearie your chaſte eares (moſt woorthy Cardinalles) with tediouſneſſe, I make an ende, craueing pardon for my greeuous treſpaſſe, and heynous offence againſt our holy father the Pope, and againſt our holy mother the Church.

God preſerue your Graces, to the holding vp of his Church, to the vanquiſhing of your enimies, who at the firſt as bubbles of the water, ryſe vp and floriſh for a whyle: then by and by fall downe and appeare no more. Who at the firſt rule the roaſt in many places, as *Arrian* the heretique did: but I am affraide, their ende ſhall be as *Arrians* was, if not in this life, yet in the life to come: for *Arrian* auoided his guttes, as he went to auoide the excrementes of his bodie.

If our heretiques die not thus, yet they may die after a wurſſe ſort. If God in this life plagueth them not, let

let them tremble and quake for feare, leaſt bothe bodies and ſoules abide the greater tormentes in hell. They haue but a tyme to raygne and rule, and beleeue what they lyſt.

The *Pellagians* had a time, and proſpered for a whyle, againſt the Church of *Roome*, but by little and little, their hereſie decaied: The *Marcioniſtes* fought for a while againſt the Church of *Roome*: but in continuance of tyme, it got the vpper hand, and the hereſie of the *Marcioniſtes* was quite forgotten, aboliſht and blotted out.

Thus tyme will deface the hereſies of *Iohn Caluin* and *Martin Luther*, with all the whole rabble and route of Arch-heretiques. God graunt your Graces, what heart can wiſhe heere in this worlde, and in the life to come, perpetuallie to raigne in bliſſe,

bliſſe, ioye, and quietneſſe.
Thus, I haue ended.

¶ *By me* Iohn Nichols, *ſubmitting him-ſelf vnder the Popes correction, meaning hencefoorth to be a true Catholique member of the Church of Roome.* Amen *(quoth the Cardinalles) with all the company: And ſo the Oratiõ ended at Roome, in the yeere of our Lord. 1578. In the moneth of Maye, the. xxv. daie, and preſented the. xxvii. daie of the ſame moneth, before the Pope, and all his Cardinalles, in his Conſiſtorie.*

A Sermon made at *Roome againſt the Pope*, in the yeere of *our Lord. 1578. the. xxvi. daie of May*, and preſented before the Pope in his Conſiſtorie, the. xxvii. day of that Moneth.

MAny there be (well beloued) who more raſhly, then wiſely, confeſſe the Pope of Roome, to be Chriſte his generall Vicar here on earth, to be ſupreame head ouer all Churches, the world throughout, and to be the cheefeſt Shepheard of Chriſte his flocke. They take the Church of Roome to be our holie Mother the Church: that her we muſt ſerue, vpon her we muſt waite, in her we muſt beleeue, in her reſteth our ſaluation: and the flyding away from her, is our condempnation. Shee is the Church (ſay they) that cannot erre, for ſhee is the ſpowſe of Chriſte.

I wyll proue bothe by the teſtimonies of the Scriptures, and by the authorites of the graue and auncient Doctours: that the Pope is not ſupreame

head

head, and that the Church of Christ is neyther in Roome, nor in the Capitoll of Roome: no more then it is in Egipt, or the high pinacled Churches in Egipt. But in euerie Nation, and in euerie Countrey, the men that feare God, and worke righteousnes, they are the house of God, they are the Church: Euerie chaste body is his holy Tabernacle, and spirite and trueth is his heauenly worshipp: They are the Church of God, if they doo holde, and shall holde, the reioysing of theyr hope, constantly and faithfully vnto the ende. That such are the house of God, Saint Paule sheweth in. 1.Cor.3.16. *Nescitis quia templum Dei estis, et spiritus Dei habitat in vobis.* Doo you not knowe that you are the temple of God, and that the spirite of God dwelleth in you? And againe. 1.Cor.6.19. *An nescitis quoniam membra vestra templum sunt spiritus sancti qui in vobis est, quem habetis à Deo:* Doo you not knowe, that your body is the temple of the holie Ghost which is in you, and which you haue of God? And againe. 2. Cor.6.16. *Vos estis templũ Dei viui: sicut dicit Deus, Quoniam inhabitabo in illis, et inambulabo*

inter

inter eos, et ero illorum Deus: et ipsi erunt mihi populus. You are the temple of the liuing God, as God hath saide: I wyll dwell in them, and I wyll walke in them, and they shall be my people, and I wyll be their God. And againe. Ephe.2.19. *Iam non estis hospites, et aduenæ, sed estis Ciues sanctorum, et domestici Dei*. We be no more straungers and forreiners, but fellowe Cittizens with the Saintes, and of the famillie of God.

In these & all such places, we be taught that the house of God, is not any buylding of wood or stones, nor any Cittie, or any materiall Temple: but man is the house of God, as hereafter more manifestlie it shall appeare, when I come to intreate of the Church.

But first I will begin with the Pope, who arrogantlie nameth him selfe the vniuersall Shepheard. And his Schollers or subiectes are not afraide to say, that hee beeing Bishoppe of Roome, is the visible heade of the Churche in Christes stede: But this they cannot shewe by Scripture, neyther doth the Church require any such head, for Christe is present with it, as he hath pro-

promised. Math.28. *Sum vobiscum vsque ad consummationem mundi*. I am with you alwayes, euen vnto the ende of the world.

If the Pope be a visible head, why is he not seene of all men? why doth he not gouerne all men in the Churche, and giue nourishment vnto them, as the head ought to do? why doth he not preach vnto all people? This he doth not: wherefore he is no visible head, as he faineth to pretend. And surely, to be the generall head ouer all: is too great a matter and enterprise for any mortall man to take vpon him.

I am sure the Pope wyll graunt him selfe to be a member of this Catholique Churche: if he then be a member, howe can hée also be an head? except the same thing shall be bothe an head and a member, which is verie absurde and monstrous. If he saye that he is a member:, Christ is his head onely, and not any other: why shall not Christe be as well a head for all? These thinges we sée are verie childishe and fonde, but yet they

apply

applie and saye, that Christ sayde to *Peter*: Thou arte *Peter*, and vppon this Rocke wyll I builde my Church, and the gates of hell shall not preuayle against it.

Nowe vppon this place, our aduersaries the Papistes, grounde this proposition: the Churche is founded vppon Saint Peter, Ergo, Saint Peter was the head of the Church. If Saint Peter be the head of the Church, the Pope is his successour, Ergo, the Pope is the head of the Church. I denie that Saint Peter was head of the Church, and therefore if Saint Peter (whose successour the Pope claimeth him selfe to be) was neuer head of the Church: howe can the Bishop of Roome be head?

The confession of our aduersaries is grounded vppon these woordes. *Tu es Petrus*. That is to saye: Thou arte Peter. And ours vppon this. That it is sayde. *Super hanc Petram, et non super te Petrum*. That is: Vpon this Rocke, and not vpon thee Peter.

In

In déde our sauiour Christe hath most manifestlie distinguished, *Petrum à Petra*, That is to say, Simon Peter from the liuelie Rocke wherevpon he hath builded his Church, chaunging bothe the name and the person. The which our text plainly sheweth vs, that which he would neuer haue done, if it ought to haue béene vnderstode of Peter, and not of the confession of Saint Peter.

I leaue it to the iudgement of euerie Christian: whether it be more agréable to the faith, and more healthfull for the Church, eyther that the Church be founded vpon Christe, or vppon Peter: vpon the sonne of the lyuing God, vpon him that vanquished Sathan: or vpon him, whome Christe him selfe in the verie same Chapter calleth Sathan him selfe. Upon him who is called the cheefe corner stone of the building, or vpon him who is an offence vnto him: that is to saye, a stone of great stumbling.

None sayth Saint Paule 1. *Cor.3.* Can laye any other foundation, but that which is layde, which is Christe. Also Saint Peter sayth. *2.Peter.2.* You are as liuing stones, built vpon the cheefe corner

ner ſtone, in whome who ſo euer beleeueth, he ſhall not be confoũded: That is to ſay, in that cõfeſſion of Chriſt, which he calleth the Rocke and foundation of the Church. It appeareth then by this place, that Chriſte hath builded it vpon him ſelfe, and not vpon Simon Peter, and vpon the confeſſion of faith which Peter made, and not vpon the faith of Peter, which was to much wauering and vnſtedfaſt. And in verie dēede, where Saint Iohn reciteth this ſtorie, he reſteth wholly vpon Peters confeſſion. Iohn.6. And therefore by the Rocke, he meant him ſelfe. For when Peter had ſayde, *Tu es Chriſtus filius Dei*. Thou art Chriſte the ſonne of God, Chriſte ſayde to him: Vpon this Rocke will I builde my Church. And in that place, he giueth no more to Peter in the Keies (which is the binding and loſing of ſinners) then he giueth them all elſe where. As in Iohn.20. when he ſayde, Καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον, ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφίενται αὐτοῖς, ἄν τινων κρατῆτε κεκράτηνται. Receyue the ho-

lie Ghost: whose sinnes so euer ye remit, they are remitted,& whose sinnes so euer ye retaine, they are retained. Héere all haue as much as Peter: And what hath ỳ Pope to dw with these wordes, which followeth not Peter, neyther in life, nor doctrine? A strange thing it is to sée, howe they builde their kingdome vpon Peter, and whatsoeuer is sayde of him, they take it to them selues: But before they can prowe any thing in déede, they must prowe these thrée points vnto vs, if they will haue the Pope to be the supreame head of the whole Church: which they shall neuer be able to dw by the Scriptures, as long as they liue.

First, they must prowe that Peter was chéefe and head of all the Apostles: Secõdlie, that hée was at Roome, and sate there as Bishoppe generall: Thirdlie, that he left all the title & preheminence, of his seate to his successours, whatsoeuer. If they prowe the two first poynts (as they can not) yet they make nothing against vs, although we should graunt it them: vnlesse they prowe the thirde (which they shall neuer be able to dw,) that Saint Peter hath left

all

all his authoritie to his succeſſours after him for euer . The Epiſtles of Saint Peter are extant, but no mention there is , that eyther hæ was at Roome, or was chæfe of the Apoſtles, or ſupreame head of the Church, or that his ſucceſſours ſhould play Rex ouer all men, and be the rulers of all Churches in the worlde.

Saint Paule in his Epiſtle ſaluted manie that vvere Chriſtians at Rome, but of S. Peter he made no mention, if S. Peter had bin at Rome he had not forgotten to haue greeted him as vvell as the reſt.

For as much then, that neyther by the writinges of Saint Peter, nor any other Apoſtle of Chriſte : our aduerſaries can prœue the Pope to be any Eccleſiaſticall head to this Church , but Chriſte Jeſus alone, who is alwayes preſent with it , and euer walketh in the middeſt of the ſeuen golden Candelſtickes , ſo that hæ nædeth no Vicar generall, or vniuerſall Biſhoppe:

Let vs dærely belœued, as we loone the Lord Jeſus our head, and tender the ſaluation of our owne ſoules, flæ farre from the Pope, and all his adherentes, Traditions, Decrées , and Pardons, leaſt hæ make marchandize alſo of our ſoules, as hæ doth of a great many, both in Roome, Italie, Fraunce, Spaine, and elſe where.

O my dærelie belœued, be not deceyued in your owne conceytes, and fonde imaginations: what mœueth you to take the Pope to be such a fellowe, that hée is able to gouerne vniuersallie all Churches? Dœth his singular vertue (and not Scriptures) persuade you that the Pope is the vniuersall head of the Church? If it be so: where appeareth the excellencie of his vertue? Is hée humble as Christe was? nay, the Pope is prowde. Is he poore as Christe was? naie, the Pope is ritch. Is he patient as Christe was? naie, the Pope is impatient. Is he mercifull as Christe was? naie, the Pope is vnmercifull. Dœth he vse admonition as Christe vsed? not so, the Pope vseth imprisonment. Dœth he vse communication as Christe vsed? naie, the Pope vseth extirpation. Dœth the Pope vse clemencie as Christe vsed? naie, the Pope vseth all manner of tyrannie. Dœth the Pope praye for his aduersaries, as Christe dyd? I tell you no, the Pope curseth them apace, and with his thunderboltes of cursing and banning, he maketh affraide: yea, and dœth terrifie

the

the heartes of many that offend him. I tell you plainely, and that without flatterie: you shall finde the Pope in all vertue, seuered from Christe: you shall finde him to Christe, Beliall: to lyght, darknesse: to trueth, falsehod. Are not these and such like, the verie fruites of Antichriste? the Trée is knowen by his fruite. O déere countreymen, forsake not Christe, to followe Antichrist: embrace not fables, in stéede of veritie: leaue not him, which aduanceth him selfe aboue all thinges, that is called God. Ireneus. Lib. 5. Cap. *Penultimo*, a most auncient Doctour of the Church, who liued almost fiftéene hundred yéares since, disputing of Antichrist, sayth thus: *Antichristus cùm sit seruus, tamen adorari vult vt Deus*: Antichrist, notwithstanding, he be but a slaue, yet he will be worshipped, as if he were God. Ioachimus Abbas, sayth, *Antichristus iampridem natus est Romæ, et altius extolletur in sede Apostolica*, Antichrist is long since borne in Roome, yet shall he be higher aduanced in the Apostolique sea. Antichriste is hee (sayth Gregorie. *Lib. 4. Epist. 38.*) that shall

clayme to him selfe to be vniuersall Bis-shoppe, and shall haue a garde of Preests to attende vppon him. This Gregorie was Bishop of Roome, and if this prerogatiue and preheminence of the name of Christe his generall Vicar heere on earth, had beene due vnto him: he had neuer (beeing a wise man) reiected the same, neither had he at any tyme beene so bolde as to call him Antichriste, that should clayme to him selfe supremacie. If he beeing Bishoppe of Roome, a godlie and a learned man, would in no wise be counted cheefe Pastour ouer all Nations and Kingdomes: surelie, his successors that came after him, were much to blame, to vsurpe that swelling and statelie title of supremacie. Saint Gregorie, calleth the name: Of a supreame head, Of a generallitie, of an vniuersall Patriarche, of a supreame Bishop, (for all is one:) the name of pride, of rashnesse, of blasphemie, an vngodlie, a wicked, and a prophane name. And that he further sayth, *Eulogio et Anastasio*: None of my predecessours, no Bishop of Roome, hath at any time agreede to vse so vngodlie a tytle. Let not such also forget

gette, who take vpon them so rashlie, and so vnlearnedlie to maintayne the Bishoppe of Roome: what Gregorie herein further sayth, his wordes be these, for that they are manifest, I may not omit them. *Gregorius Ioanni Episcopo Constantinopolitano*: Who is therefore (sayth he) in so corrupt, and naughtie a name, set before vs to be followed, which despising the Legions of Angels, appointed with him in equall fellowshippe, hath lept out into the highest point of singularitie, to the intent hee might obey none, but rule all. Who also sayde: I will clime vp into heauen, and make my seate aboue the Starres of the skie, I will sit vppon the glorious mount towardes the North, I will clime vp aboue the clowdes, and will be lykest the most highest. *Esai. 21.* Let those which are in blindnesse, if they haue eyes, see, if they haue eares, let them heare: if they haue reason, let them iudge: if they haue learning, let them discusse, whether these wordes be so plaine, as the Pope in no wise (except hee renounce his Pardons and pride) can auoide them.

Chriſoſt. Opere imperfect. Hom. 35. *Quicunque in terra primatum deſideraue-rit, confuſionem in cœlo inueniet:* Whoſo-euer ambiciouſlie deſireth ſupremacie in earth, he ſhall finde confuſion in heauen. **The Pope ambiciouſlie deſireth ſupre-macie on earth: therefore he ſhall finde confuſion in heauen.**

Saint *Auguſtine. Tom. 5. De Ciuitate Dei. Lib. 18. Cap. 2. Et Lib. 20. Cap. 19.* (He ſayth,) *Babylon* is the firſt *Roome*, and *Roome* the ſecond *Babylon*. **And to come nærer to the matter,** Saint Iohn ſayth: Antichriſt ſhall ſit in the Cittie, that is built vpon ſeuen hilles, **And ſo is the Cit-tie of** Roome. *Apoca.* 17. **And more-ouer** (*Sibilla* **ſayth:**) That the greateſt terrour, and furie of his Empire, and the greateſt woe that he ſhall worke, ſhall be by the bancks of Tyber: and there is Roome. **Hée that hath eyes to ſée, let him ſée, and hée that hath eares to heare, let him heare.** *Phocas* (**as you may reade in** Platina, *In vita Bonifacij. 3.*) That exe-crable murtherer was he, that proclay-med the Biſhoppe of Roome to be head of the vniuerſall Church. **About ſix hundred & thirtéene yéeres after Chriſte**

was

was borne, this Phocas béeing but a common Souldiour: by treason and conspiracie, laide handes vpon his liege, Lord, and maister, the Emperour Mauricius, and in villainous sort put him to death: and so by trayterous villanie he aspyred to the Empyre.

The monstrous cruelty of Phocas, vpon the Emperour Mauricius.

The manner of his crueltie was this, first he commaunded forth the Emperours youngest Sonne, and caused him to be slaine, euen in the sight of his Father, and so the second, and then the thirde, and afterwarde the Empresse. Mauricius, beauilie loking on, lamented and cryed vnto God, saying: Righteous arte thou, O Lord, and rightfull is thy iudgement. Last of all, he vsed the like tyrannie also vpon the Emperour, and layde him, his wife, and his thrée chyldren on a heape, together. After that he had thus lyued, and committed sundrie murthers, and other great mischéefes: the people toke him, slewe him, and threwe him into the fire. Héere you may sée the first promotour, a holie promotour of the Popes holines: a murtherer, the finder out of supremacie: and supremacie founded, and

builded

builded vppon murder . Thus you haue heard , howe first the Bishop of Roome , was claymed in stæde of president of the vniuersall Church : Not according to Christe his institution, but according to the commaundement of the murderer Phocas: the Popes vsurpe the name of supremacie.

Well , shall we haue a view of the Scriptures ? shall we sée what in them that Bishoppe of Roome hath, to maintaine his Papacie ? one thing (déerely beloued) before I beginne, I dare faithfullie promise you , that you shall finde throughout the whole Testament, neyther *Papa*, *Papatus*, *Primas*, nor *Primatus* : Neyther Pope, Papacie , Primate, nor Primacie, to be graunted vnto any of the Apostles of Christe , then much lesse vnto the Bishop of Roome. Howe shamefully they wrest those places of binding and losing : No learned man there is, but vnderstandeth and perceyueth the same . I aunswere with Cyprian and Augustine: *De. sin. Cleri.* That God in the person of Simon Peter, gaue the Keies to all, to signifie the vnitie of all , for Christe did it not for this

purpose

purpose, to preferre one man before another, but to set out the vnitie of the Church: for the rest of the Apostles were the same thing that Peter was, endued with like partaking, bothe of honour and power.

Augustine sayth. Homil. in Iohn. 1. Homil. 11. *Si in Petro Ecclesia mysterium non esset, Dominus ei non diceret, Dabo tibi claues*: If there were not in *Peter* a mysterie of the Church, the Lord would not say to him: I will giue thee the Keies. For if this was said to Peter, the Church hath them not: but if the Church haue them, then Peter when he receyued the Keies, betokened the whole Church. And in an other place, when they were all asked, onelie Peter aunswered, Thou arte Christe: And it is sayde to him, I will giue thee the Keies. As though he alone, had receiued the power of binding and losing: whereas bothe he beeing one sayd then, one for all, and he receyued the other with all, as bearing the person of vnitie: therefore one for all, because there is vnitie in all.

Let

Let Peter truelie haue the first place: yet there is great difference betwæne the honour of degrée, and power. We sée that the Apostles commonly graunted this to Peter, that he should speake in assemblies, and after a certaine manner goe before them, with propoũding, exhorting, and admonishing: but of his power we reade nothing at all.

Reade the Scriptures, and there ye shall finde, what office and power, Peter had among the Apostles, howe hée behaued him selfe, and howe he was accepted of them. Runne ouer all that remayneth written, you shall finde nothing else, but that he was one of the twelue, equall with the rest, and their fellowe, but not their Lord. But to graunt them that which they require, concerning Peter, that is, that he was the Prince of the Apostles, and excelled the rest in dignitie: Yet there is no cause, why they should of a singular example, make an vniuersall rule, and drawe to perpetuitie, that which was once doone, sith there is a farre differing reason. One was chéefe among the Apostles, forsothe, because they were

fewe

fewe in number. If one were the chefe of twelue men, shall it therefore followe, that one ought to be made ruler of a hundred thousand millions of men? It is no meruaile, that twelue had one among them, that should rule them all, for nature beareth this, and the witte of men requireth this, that in euerie assemblie (although they be all equall in power) yet there is one as a gouernour, whome the rest may haue regard vnto. There is no Court without a Consull: no Session of Iudges without a Pretor, or Propounder: no Company without a Ruler: no fellowshippe without a Maister. So should it be no absurditie, if we confessed, that the Apostles gaue to Peter such a supremacie: but that which is of force among fewe, is by and by to be drawne to the whole world, to the ruling whereof, no one man is sufficient. But (say they) this hath place no lesse in the whole vniuersalitie of nature, then in all the parts, that there be one soueraigne head of all. And hereof (very wisely, as they thinke) they fetch a proofe from Cranes and Bees, which alwayes chuse to them

selues

selues one guide and not many . I allowe in déede, the examples which they bring foorth: but doo Bées resort together out of all the world, to chuse them one King? euery seuerall King is contented with his owne Hiue. So among Cranes, euery hierde hath theyr owne King . What else shall they proue héereby? but that euerie Church ought to haue her owne seuerall Bishoppe appointed her . But whereas I sayde, let it be graũted, that Peter was Prince of the Apostles: He was no otherwise called Prince of the Apostles, then Cicero was called Prince of Eloquence, in respect of excellencie, not of superioritie: and so was Homer called, the captaine of Poeticall finenesse. If a questiõ should be mooued, who were the chéefe, and captaine of the schoole? Some one or other should be noted foorthwith: yet is hée not therefore a Prince ouer his fellowes, nor his fellowes subiect vnto him . So I say, though Peter had béene called the Prince of the Apostles: yet was hée not theyr soueraigne and Lord, but fellowe labourer in the Lord

his

his Vineyarde. And thus much brefflie touching the Pope and his false supremacie.

Of the erronious, hippocriticall, and false Church of Roome.

HEther vnto, I haue intreated of the Popes vsurped supremacie: nowe I meane to speak a word or two of the Churche. I wyll first beginne with the definition of this worde, Church, and then I wyll procéede farther, to intreate thereof, ἐκκλησια, signifieth a Congregation, or company of faithfull men, assembled together. This Church is two manner of wayes construed, that is, the Church or company, onely of those, whome God hath chosen to euerlasting lyfe, in all tymes and places. Which is to man inuisible, who can not enter so farre, as to knowe GOD his wyll, neyther the heart of man him selfe, but is onelye visyble to GOD, who

who knoweth those that are his (as the Apostle sayth) and hath sealed them with his owne seale. And there is a Church of wicked and reprobate, of Papistes and Turks: yea, the wicked to the ende of the worlde, are mingled with the good. Papists, contrarie to their owne lawes, frequent the Churches or assemblies of Christians: the Goates kéepe company with the Shéepe, the chaffe with the graine, and the Tares are found among the good Corne. Into the bosom of the true Church, God will haue his children to be gathered together, not onely that they should by her helpe and Ministery be nourished, while they are Infantes and young children: but also be ruled by her motherlie care, tyll they growe to ryper age, and at length come to the marke of faith: for it is not lawfull that those thinges be seuered, which God hath conioyned. That to whome hée is a Father, the Church be also theyr Mother: and that not only vnder the Lawe, but also since the comming of Christe. As Paule. *Galat.8.26.* witnesseth, which teacheth, That we are the children, of the newe

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and heauenlie Ieruſalem. In the Créde where we p2ofeſſe that we beléeue, In the holie Catholique Church: We meane not Roome to be that holie Catholique Church, fo2 if no Church ought to be reputed fo2 Chriſtian o2 Catholique, but that which is of Rome: Then were the auncient Fathers much to blame, who in ſetting downe the Articles of our Créde: dyd neglect and lightly paſſe ouer this vpſtart Article of the Romiſh ſea: that where we be commaunded to beléeue one Catholique and Apoſtolique Church, they dyd not in manner commaund vs to beléeue the Romaine Church withall. Wherby you perceyue well enough (my frendes) into what comberſome ſtraights, and abſurdities, the Papiſtes haue hurled them ſelues, by their blinde and vnaduiſed raſhneſſe. Fo2 firſt, if no certaintie of ſaluation be to be hoped fo2 out of the Church, which Church muſt be without all queſtion, that ſame verie Church of Roome, as they frame they2 argumentes, and that the Church of Roome be none other, but the ſame which is ſtrained and ſtraighted to the

vniuersall commaundementes, and decrées of the Bishoppe of Roome. Nowe then they doo exempt out of the priuiledge of the Church, not onely this our English nation: but together with them also, they doo exclude out of the number of the Catholique Church, infinite other famous learned Clarks, of the auncient and pure age of the Church, as Doctors, Patriarches, and Bishoppes, yea, amongst these also, all the Bishoppes of Roome, as many as were Gregories predecessors. But what nede many proofes in a matter of it selfe so manifest and well knowne? Undoubtedlie, sithens Christe would vouchsafe to lay the first foundation, yea, and to build vp that beautifull and euerlasting building of his owne house, vpon none other ground worke, then vpon that corner stone of Christian faith, and Christian confession. And if Paule doubted nothing to recoumpt the same faith to be the only and infallible shoote-Ancker of saluation: By what Lawe then will the Pope adiudge them as out-castes, worthy to be banished from the Catholique and Apostolique Church, which professe

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the selfe same faith of Christe, that the Apostles and other Catholique Churches dyd professe? Why should the Papistes thus cruelly deale with the Christians, for following Christe and his Apostles? Why should they thus furiously persecute the godlie, burne them, or consume them in prison, for denying the Romaine Church, to be the holie Catholique Church? Seeing that no mention thereof is made to be such a Church (as the Papistes would haue it to be) throughout all the Scriptures. But we gather by the Scriptures, that the Church of Roome is the Church of the deuill: for if the Church of Roome were the true Church of Christe, Christes sheepe heare his voice, But the Church of Roome heareth not his voyce, but heareth rather the voyce of Courtezanes: therefore it is not the true Church, but the Sinagogue of Sathan.

She wryteth in her coyne, That Kingdome and people, that doo not obey mee, shall be rooted out, contrarie to that: the Kinges of Nations beare rule ouer them, but ye shall not

so dœ : therefore shée is not the true Church . Ambrose sayth , That the true Church, is the Mother of the liuing: But those that be in this Church are dead , for they haue no faith , because they haue no knowledge , . therfore this Church is not the true Church . Shée committeth idolatrie, and spirituall adulterie many wayes : therefore shée is not the holie Catholique Church. The Church of Roome numbers her multitudes, as Dauid nũbred his Souldiors: and therfore shée is not the holie Catholique Church. These Papistes are like Cockles , they carry their house about with them , & so dœ they their Church. Aspalathus will not growe but in Boetia, ye kill these men, if ye take away the couerture of ỹ Church of Roome: This Church is the ritch Arras, that coureth all her faultes & follies. But admit (good people) that we were wunderfull hũble & obediẽt to this Church, and most willing to come againe , as fœlishe Bœtles to the skirt of this Church , and to aske of her questions and demaundes: I protest before heauen and earth , and the founder of them bothe , that I thinke it not

not good, we ſhould be bolde in aſking, for the great & imminent daunger in her aunſwering. For if we aſke, Whether Ieſus be Chriſte, or no, This Romiſhe Church giueth out her aunſwere: That the Biſhop of Roome is the high Preeſt, and that the ſayde Biſhoppe hath the ſtrength of the kingdome of Chriſte, and the infallible veritie of a Prophete. And therefore, they allowe to ouer rule Chriſte, by adding and taking to and fro his worde. If we aſke, If Chriſte were the onely oblation offered once vp for all, for the ſinnes of the world: Her aunſwere is verie daungerous, That the Maſſe is a ſacrifice for the quicke and the dead. And ſhee falleth into commendation of her wheaten God, and doth attribute the health of the world, to that abhominable bread and Idoll. If we aſke her, If Chriſte be her interceſſour to God: Shee aunſwereth vs moſt wickedlie, *Iure Matris imperat*: That Chriſte forſoothe, ſhall commaund his Father, by the right of his Mother. If we aſke her, Of the ſtate and condition of man, ſince the fall of Adam: Shee aunſwereth, That hee may ouertake

heauen of him selfe, and well enough by him selfe, worke out his owne saluation. Aske her, What faith is: And shee wyll tell of an implicite thing, and of a generall faith, and to be holden fast by that hand: there shée kéepeth silence, and is as spéechlesse as a Fishe. If we aske her, What the Lawe is: Shée ladeth our shoulders with the heauy Ceremonies of Iudaisme, and Paganisme. If we aske her, What the Gospell is: Shée maketh voide Gods promise, with her owne Iustice. If we aske her, Of good workes: Shée aunswereth iust, lyke Saint Lukes Pharasie. Then againe, shée deuiseth good workes to be thus: to hyre certayne men for money, to pray, and to mumble vp much quantitie of Psalmes in a couert tongue, to kéepe huge troughes of Ling and Saltfishe, many yéres, to ware spéechlesse with seldome speaking, to ware lame with much sitting, to vse many knottes in theyr gyrdles, and many windowes in theyr showes, to be buried in Monkishe wédes, and Nunnishe Cowles, &c.

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If we aſke her, Of the number of Chriſtes Sacramentes: She aunſwereth, That there be ſeuen: Without Scripture, ſhe hath added fiue to Gods two, as though God hath let her his two Sacramentes to vſurie. If we aſke her, Whether we goe after this life: She telleth vs of Virgils, Platoes, and Mahomets Purgatorie. If we ſhould ſay vnto her, Fayre Church of Roome, whether is thy belooued gone: She would ſay, He went in his body to harrowe hell. And then I wyll aſke her, Howe ſhe can aunſwere to *Signum Ionæ, et ſignum Lazari*: The ſigne of *Ionas*, and the ſigne of *Lazarus*, that Chriſte ſhould be three dayes in his graue. If we would ſay, Fayre Church of Roome, whether is thy belooued gone: She wyll ſay, To heauen.

But then ſhe dreameth groſely of heauen, as Mahomet, and beſides that in euerie hyll Alter, and grene Alter: ſhe wyll ſaye, Heere is Chriſte, and there is Chriſte. The more ſhe aunſwereth, the more ſhe aunſwereth of leſinges.

Vneath hath shée nowe, these many long yéeres aunswered any thing truelie, of the goinges of the beloued, or of the doinges of the beloued.

Beléeue me truely (O world) it is daunger to aske her: it is next to deaths doore, to heare her: it is dampnable death and hell, to beléeue her. Better it is to dye in body (for him that may) then to beléeue her to be the holy Catholique Church, and therefore, to perishe in body and soule. Happy were they, and are, and shall be, who patiently suffered, do suffer, and shall suffer, the tyranny and persecution of Antichriste, Pope of Roome, for the deniall of his whorishe, and Babilonicall Church. By theyr patience it appeared, that they had the cognisance, or badge of the true Church. *August.* De tempore. Ser. 130. *Crux regni insigne est*, The Crosse (sayth Saint *Augustine*) is the cognisance, or badge of the Church. *Athanasius*, Ad solitariam vitam agentes, sayth: *Cædi Christianorum proprium est: Cadere autem Christianos Pilati, et Caiphæ officia sunt*. To be persecuted, belongeth to Christians: but to persecute the Christi-

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ans, belongeth to the office of Pilate and Caiphas. But the Papistes say, that they punishe the Protestants, onely for a desire to haue them reconciled to their Sinagogue, and for entyre loue: A gentle kinde of loue, lyke the loue of one Philippides (of whome Aristophanes in Vespis writeth) who toke a cudgell, and dyd beate his Father, and all for loue. But we may say with Tertullian, *Crudelitas vestra nostra gloria est*: Your crueltie, is our glorie. For Gods Religion, the more it is pressed, the more it encreaseth.

A prettie example alluded to the Papists.

This persecution of the Papistes against the Christians, is an euident token, that the Church of Roome is the Sinagogue of Sathan. Caine, persecuted Abell: the Giants, Noah: the Sodomites, Loth: Ismaell, Isaack: Esau, Iacob: the Egiptians, the Israelites: Pharaoh, Moses: Saule, Dauid: and yet Dauid would not hurt againe, of whome we learned, that Gods Church doth suffer rather then hurt: I pardon, rather then persecute. The false Church of the Prophetes, persecuted the true prophetical Church: the Sinagogue of the Iewes,

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persecuted Christe and his Apostles. The Churche of Roome persecuteth Christes lyttle flocke, and congregation: So Hillarius, and Nicephorus, in many places discourse. Lactantius sayth excellently to this matter: Diuin. Institut. Lib. 5. Cap. 19. *Defendenda religio est, non occidendo, sed monendo: non sæuitia, sed patientia: non scelere sed fide. Nam si sanguine et tormentis, si malo religionem defendere velis, iam non defendetur illa, sed polluetur atque violabitur.* Religion is to be defended, not with murthering, but with monishing: not with crueltie, but with patience: not with furie, but with faithfulnesse. For if ye defend Religion with bloodshedde, and tormenting, or with working of mischeefe: it is not defended, but defiled and deceyued.

The Ornamentes and deckings of the Antichristian Church of Roome.

The Church of Roome persecuteth all Christians, her sentence is, burne, burne, burne: her badge, let vs laye wayte for blod: her head, blasphemie: her shælde, tyrannie: her breast, iniurie: her eyes, fyre: her gyrdle, fornication: her breath, poyson: her tongue, the stinge of death: her fæte, ready

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to shedde innocent blood: her swoorde, violence: her Crosse, persecution: her pardons, iniquitie: her tryple crowne, presumption: her Keies, ambition, and all her owinges abhomination. Yéere do follow, great swarmes of Cainites, Giantes, Sodomites, Egiptians, Scribes, Pharasies, Herodians, Monks, Friers, Cardinalles, Adulterers, Idolaters, Parasites, Poysoners, Pardoners, Bawdes, Flatterers, Traytours, Rebels, Murderers, Theeues: with all the Romishe rabble. These are the right Canniballes, lyke to the barbarous people of Armenica, that eate one an other.

The Champions and vpholders of this Babilonicall Sea.

My countrey men, wyll you builde your faith vppon this Church, which receyueth such Harlottes, which hath such graceleste personnes, such persecutours, and such blodie butchers? The Church of Christe hath none such, there were neuer in the Church of Christe, nor are not, nor neuer shall be, persecutors. The Church of Christe is styll persecuted, and neuer persecuteth. Did the Patriarches persecute? did Christe persecute? did ỳ Apostles persecute? When the

the Samaritanes would not receyue Christe. Iames and Iohn beeing as yet Nouices in Christes schoole, called for fyre from heauen, and would haue burned and consumed the Samaritanes: but Christe rebuked them, saying: You wot not of what manner of spirite you are, for the sonne of man is not come to destroye mens liues, but to saue them.

If the Church of Roome were the holie Catholique Church: it would then fede the soule of man (beeing a spirite) with spirituall foode, moue her by spirituall instrumentes, drawe her by the worde, leade her by the spirite, and persuade her by the Scriptures, which are the onely meanes which God appoynteth. If an Heretique holde an opinion, he holdeth it eyther of ignorannce, or of wylfulnesse: If of ignorannce, he is to be conuerted by doctrine, to be conuinced by Scripture, reformed by exhortation, reduced by reason, persuaded by the trueth: If of wylfulnesse, he is to be menaced by the Lawe, and corrected by excommunication. The Church of Rome vseth no such meanes: wherefore the Church of Roome is of

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the deuill, and not of Chriſte. And as the Lord hath done to Ieruſalem, in Titus Veſpaſianus tyme, (as Ioſephus in his hyſtorie of the Iewes maketh mention:) and to the ruines thereof, that the place ſhould not boaſt of the Oracles of God: So God hath done to Roome, to the Idolles thereof, that theyr boaſting ſhould be in vaine of the Church of God. For what was Roome euen from her byrth, but a Cittie built in Parricide? then ſtrengthened with robberies, and made a Sanctuarie for murderers of all Nations, as you may read in theyr owne Romaine Hyſtories. And what was it afterwardes (in the time of the Emperour Iulianus Apoſtata, Diocleſian, Nero, and diuers others) but a ſlaughter houſe of the Martyrs of God? and what is it in ours, and our fathers dayes, but the Quæne of pride, the nurſe of Idolatries, the mother of whordomes, the ſincke of iniquities: out of which, ſorceries, witchcrafts, poiſoninges, adulteries, rebellions, and bloodie warres, haue ouerflowed the whole earth. Who wyll beléeue in this Church? are we commaunded to be-

A notable forewarning to the Church of Roome.

The pettigree of Roome.

leeue in this Church, when as it is sayd in our Créde, *Credo sanctam Catholicam Ecclesiam* : I beleeue (that there hath béene, is, and shall be) a holie Catholique Church? My sence can not shew it, and therefore I beléeue it: for if I sée it, beléefe is in vaine, for where sence faileth, and can goe no farther: there beléefe beginneth. Nor is it necessarie that we should frõ time to time beléeue, that Roome is the holie Catholique Church: but we should from tyme to tyme beléeue, there is a holy Catholique church. But in déede, the Papists and such like open persecutours, haue of so long tyme kept vnder the Church, that we are driuen to beléefe, for they haue left scarse any sence, or memorie of the true members of Christes Church. If we beléeue the Romaine Church to be, The holie Catholique Church: The Scriptures are against vs, they? owne Doctours are against vs: and the definition of the word, Church, is against vs. Shall we beléeue the building of Saint Peters Church, to be our holie Mother the Church? Beléeue it who that will, and I assure him that he hath not the

true

true Church on his side: nor the Gospell to excuse him.

Seeke for this Church, whereof Christe is head, and not the Pope: in this Church haue we lybertie, not to doo euyll, but to doo good. The Church of Roome bringeth to our lyfe, myserable bondage. Whyles we are in the Church of Christe, wee hope for the promises of lyfe euerlasting: but whyles wee stande in the Churche of Roome, wee stande in feare and terrour of eternall condempnation, to come vppon vs for our sinnes, in the day of death. Through Christe (who is the head of this true Churche) wee see our sinnes purged, the Deuill vanquished, death and condempnation abolished, and our selues in the lybertie of the chyldren of God, to crie Abba Father. Thus much touching the Church.

¶ Of

¶ Of the infallible, perfect ground, and sufficiencie of the Scriptures, to the eternall comfort and consolation of all true Christians, and vtter confusion of the Pope, and all his adherentes.

BEcause the Papistes affirme and boldly say, that the Scriptures are not sufficient, for a man therby to knowe the trueth, by the which he may be saued: it is expedient and nedefull at this present tyme, to heare what the Scriptures and Doctors doo say therevnto. First I will beginne with the Scriptures, as with the veritie it selfe: and then with the Doctors, who ground theyr argumentes and reasons vpon the worde of God, which is the holy Scripture. Although it behoueth man, earnestly to bende his eyes to consider, the workes of God. For as much as he is set (as it were) in this gorgeous stage, to be a beholder of them: yet principallie ought he to bend his eares to the Scriptures, that

that he may better profite thereby, and soner learne the trueth, by the which he may be saued. And therefore it is no meruayle, that they which are borne in darkenesse: do more and more ware harde in their amazed dulnesse, because verie fewe of them do giue them selues pliable to learne of the worde of God, whereby to kéepe them within the boundes: but they rather reioyce in their owne vanitie. Thus then ought we to holde, that to the ende true Religion may shine amongst vs, we must take our begynning at the heauenlie doctrine, and that no man can haue any taste, be it neuer so little, of true and sounde doctrine: vnlesse he haue béene Scholler to the Scriptures. And from hence groweth the originall of true vnderstanding, that we reuerentlie embrace, whatsoeuer it pleaseth GOD, therein to testifie of him selfe: for not onely the perfect and (in all poynts) absolute faith: but also all right knowledge of God, springeth from obedience, and truely in this behalfe, God of his singuler prouidence, hath prouided for men, in all ages.

For if we consider, howe slippery an inclination mans minde hath to slide into, by forgetfulnes of God, how great a readinesse to fall into all kinde of errours, howe great a lust to forge oftentimes new and counterfeyt Religions: We may thereby perceyue, how necessarie it was to haue the heauenly doctrine, so put in writing, that it should not eyther perishe by forgetfulnesse, or growe vaine by errour, or be corrupted by boldnesse of men. Sith therfore it is manifest that God hath alway vsed the helpe of his worde, towardes all those whome it pleased him at any tyme fruitfully to instruct, because he foresawe, that his Image imprinted in that most beautifull forme of the world, was not sufficiently effectuall: therfore it behoueth vs to trauaile this straight waye, if we earnestlie couette to attayne to the true beholding of God, we must I saye, come to his worde, wherin God is well and liuelie set out by his workes, when his workes be weyed, not after the peruersenesse of our owne iudgement, but according to the rule of the eternall truth. If we swerue from

The onely fall of man into so many and sundrie euyls, is the forgetfulnesse of God.

from that worde (as I sayd euen nowe) although we runne neuer so fast: yet we shall neuer attayne to the marke, because the course of our running is out of the way. For thus we must thinke, that the brightnesse of the face of God, which the Apostle calleth (Rom. 16.) such, as can not be attained vnto, is vnto vs lyke a Maze, out of which we can not vnwrappe our selues, vnlesse we be by the line of the worde, guided into it. And therfore (Dauid. Psalm. 9. et. 96. 97. 99. &c.) oftentimes when he teacheth that superstitions are to be taken away out of the world, that pure Religion may florishe: bringeth in God reigning, meaning by this worde, reigning, not the power that he hath: but the doctrine, wherby he challengeth to him selfe, a lawfull gouernment: because errors can neuer be roted out of the hearts of men, tyll the true knowledge of God be planted.

Therefore the same Prophete, after that he hath recited. Psalm. 19. 21. That the heauens declare the glorie of God, that the fyrmament sheweth foorth the workes of his handes:

That the orderlie succeeding course of dayes and nightes, preacheth his Maiestie: then he descendeth to make mention of his worde: ὁ νόμος κυρίου ἄμωμος, ἐπιστρέφων ψυχας. (sayth he,) ἡ μαρτυρία κυρίου πιστὴ, σοφίζουσα νήπια. τὰ δίκαια ἰώματα κυρίου εὐθεῖα, εὐφραίνοντα καρδίαν, ἡ ἐντολὴ κυρίου λαμπρὰ, φωτίζουσα ὀφθαλμούς. The lawe of the Lorde is vndefiled, conuerting soules, (sayth *Dauid*) the witnesse of the Lorde is faithfull, giuing wisdome to lyttle ones: The rightfulnesse of the Lord is vpright, making hearts cheerefull: the commaundement of the Lord is bright, giuing light to the eyes. For although he comprehendeth the other vses of the Lawe, yet in generallitie, he meaneth: that for as much as God doth in vaine, call vnto him all Nations, by the beholding of the heauen and earth: therefore this is the peculiar schoole of the children of God. The same meaning hath the. xix. Psalme, where the Prophet hauing preached, Of the voice of God, which in thunder, winds, showers, whirle-winds and stormes, shaketh

keth the earth, maketh the mountaines to tremble, and breaketh the Ceder trees: **In the ende, at last he goeth farther, and sayth.** That his prayses are sung in the Sanctuarie, because the vnbeleeuers are deafe, and heare not all the voices of God that resound in the ayre. **And in lyke manner, in an other** Psalme. 93. 5. **after that he had described,** the terrible waues of the sea: **He thus concludeth,** Thy testimonies are verified, the beautie of thy Temple is holinesse for euer. **And out of this meaning also proceaded, that which Christe sayde to the woman of** Samaria. *Iohn. 4. 22.* That her Nation and the rest, did honour that which they knewe not, and that onely the Iewes did worshippe the true God. **For whereas the witte of man (by reason of the feblenesse thereof) can by no meanes attaine vnto God, but beeing holpen and lyfted vp by his holie worde: It followed of necessitie that all men, except the** Iewes, **did wander in vanitie & errour, because they sought God without his worde. Should the Papistes committe such absurdities, in their writinges of matters of Religion, if they reiected not the**

scriptures? Should they holde such erronious opinions (as they do) if they would content them-selues, with the sufficiencie of the Scriptures? no truelie, if they followed the doctrine, preceptes, and councell of the Scriptures, and not Traditions, the inuentions of ambitious and worldly minded men.

S. Iohn teacheth in the. 20. Chap. That all things needfull to saluation, are onely contained in the word of God. These are his wordes. *Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorū, quæ non sunt scripta in libro hoc: hæc autem scripta sunt, vt credatis quod Iesus est Christus ille filius Dei, et vt credentes vitam habeatis per nomen eius.* And many other signes dyd Iesus in the presence of his Disciples, which are not written in this booke: but these thinges are written that ye might beleeue, that Iesus is Christ the sonne of God, and that in beleeuing, ye might haue life through his name. The which wordes Cyrill expoundeth thus. *Non omnia quæ Dominus fecit, conscripta sunt, sed quæ scribentes putarunt sufficere tam ad mores quam ad dogmata.*

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All is not written that Christe dyd, but so much as the writers thought sufficient, as well to manners as to doctrine. Saint Augustine, *De doctrina Christiana.* Lib. 2. Cap. 9. Sayth: *In his quæ aperte in Scripturis posita sunt, inueniuntur ea omnia quæ continent fidem moresque viuendi.* All thinges contayning faith and manners, are manifestly set downe in the Scriptures.

Basilius, *De fidei Confessione.* Sayth, *Manifesta est elapsio à fide, et superbia crimen, aut reprobare quid ex ijs quæ scripta sunt, aut superinducere quid ex non scriptis.* It is a manifest slyding from the faith, and a great pride: eyther to reiect any thing that is written in the worde of GOD, or to bring in any thing vnwritten. For, Christes sheepe (sayth Saint *Iohn. Chap. 10. 4.*) heare his voice, and will not heare the voyce of an other. And in his Moralles he sayth: That if whatsoeuer is not of faith, is sinne, if faith come by hearing, hearing by the worde of God: whatsoeuer is brought in beside the worde of God, is not of faith, and therefore sinne.

What haue we to do good Christian people, with Romish Traditions, with Decrées, Canons, Constitutions, Coũcels, and Papisticall writings: are their inuentions comparable with the scriptures? or haue the Papists the lyke vtteraunce, the lyke gifte of spéeche, as Christe had? Saint Iohn speaking of Christe. Chap. 7. 46. Sayth, *Nunquam sic loquutus est homo*: Neuer man spake as this man dooth. Not Cicero, the father of eloquence: not Demosthenes, out of whose mouth, flowed floodes of eloquence: not eloquent Pericles, of whome it is written, that he dyd thunder out his wordes: not the golden tongued Chrisostome. But Christes argumentes were so mightie, and his wordes so swéete: that a certaine woman, hauing great admonition thereof: lyfted vp her voice, and sayde vnto him. Happie is the wombe that bare thee, and the pappes which thou hast sucked. This worde differeth in perfection: in his wordes all thinges endure, take away this worde: what is man? a brute beast: Take away the sunne out of the world, what remaineth? horrible darkenesse.

Not all the hypocritical illusions of the Papists, can once preuayle against Christes Church.

nesse. Lactantius. *De ira Dei.* Cap. 1. Sayth, *Lumen mentis humanæ Deus est: remoto Deo coelestique doctrina omnia erroribus plena sunt*: God is the light of mans soule, if you set a side, or put away from you God his heauenlie worde: all thinges are full of errours. **Take away this worde, what is man? a captiue of Sathan, a praye of death, a slaue of sinne, a fire-brande of hell.** *Ignorantia Scripturarū Christi ignorantia est.* Sayth Hierome, in *Prologo Esaiæ.* Ignoraunce of the scriptures, is ignoraunce of Christ. **As farre as heauen is distaunt from earth, so farre ought heauenlie thinges, alwayes be preferred before humaine thinges, yea, incomparably ought they alwayes to be preferred.**

Hierome in Epistola, Ad *Demetriadem Virginem, vtere lectione diuina*: Sayth hee: *Vtere speculo, vide speculum, foeda corrigenda: pulchra conseruanda, et pulchra facienda. Scriptura enim speculum est, foeda ostendens, et corrige dicens.* Vse to reade the holie Scripture, vse the glasse, see the glasse: that deformitie may be amended, fayrenesse preserued, and fayre thinges performed: For the scripture

ture is a glasse, shewing deformitie, and saying amend . *Gregorie*, in Moral, sayth: *Sacra scriptura tanquam speculum quoddam mentis.* The holy Scriptures is as a certaine glasse of the minde. S. *Augustin*, in Psalm. 48. *Scriptura sancta sit tibi tanquam speculum, speculum hoc habet splendorem non mendacem, non adulantem, nullius personam amantem: formosus es? formosum te ibi vides. Sed cum foedus accesseris, et foedum te ibi videris, noli accusare speculum, ad te redi, non te fallit speculum, tu te noli fallere* . Let the holie Scripture be to thee as a glasse, this glasse hath no deceytfull or flattering brightnesse, it is not in looue with any mans person . Arte thou beautifull? thou seest thy selfe there beautifull: but when thou commest deformed, accuse not the glasse, aduise thy selfe, the glasse deceyueth thee not, deceyue not thou thy selfe.

Saint *Augustine* sayth, Tom. 2. Epist. 166. *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiã.* In the Scriptures we haue learned Christe, in the Scriptures we haue learned the Church. Saint *Ambrose* sayth, in Homil. Lib. 4.

Cap.

Cap. 1. *Christus oritur in lectione sol iustitiæ*: In reading the Scriptures, Christ the sonne of righteousnesse ryseth. Saint *Augustine* sayth, *Verbo Dei docemur in omnibus*: By the worde of God, we are instructed in all thinges. Saint *Basill*, in Concione: *Quod Deus non causa malorum: verbum Dei ex quo solo noscitur Deus, regiam viam monstrat, et est lucerna pedum nostrorum*. The worde of GOD, by the which onely GOD is knowen: sheweth the kinges high way, and is the lyght of our feete. **We learne faith in the Scriptures, and not in Popishe Traditions.** Saint *Hillarie* sayth, Ad imperatorem Constantinum: to the Emperour Constantinus. *Fidem imperator quæris? audi eam, non de nouis Chartulis, sed de Dei libris*. Dooth your Maiestie seeke the faith? Heare it then, not out of any new scroll, but out of the booke of God. Saint Iohn sayth, Chap. 14. *Qui non diligit me, sermones meos non seruat: et sermo quem auditis, non est meus, sed eius qui misit me Patris*. He that looueth me not, keepeth not my words: and the word which ye heare is not mine, but the fathers which sẽt me.

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If we wyll be contented with the scriptures onely, and goe no farther: we shall receyue great benefite thereby. The blinde shall see, the deafe shall heare, the dumbe shall speake, the lame shall walke, fooles shall be wise, the sicke shall be whole, the dead shall reuiue. The embracing of the worde of GOD, hath made many Papistes, good Christians: many persecutours, holy Martyrs: many proude men, humble: many couetous mysers, lyberall: many cruell tyrantes, mercifull fauourers: many faithlesse, faithfull: many filthy fornicatours, chaste: many furious, and wrathfull, meeke and milde: many slaunderers, speakers of the trueth: many backbiters, penitent: many slouthfull and drousie, vigilant & watchfull: many fearefull, bolde, yea, and contempners of Phalaris Bull: many Saules, many Paules: many chyldren of darkneſſe, the chyldren of lyght. God by his worde, offereth to vs his mercifull hande: by faith, we giue to God our hand, and the Sacramentes are as a thirde hand, which confirme and establish, the ioyning of the other

The inestimable benefite that proceedeth by the word of God.

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two together. If you feare the iudgement of sinne, this most precious word offereth you, righteousnesse in Christe: if you feare death, it offereth lyfe: if you feare the fire of hell, it offereth the ioyes of heauen. And breefly, you haue in this word, whence you may take, bothe in lyfe recreation: and in death preseruation, bothe of body and soule euerlastinglie. The word of God is water to refreshe vs, and wine to cheere vs: it is breade to strengthen vs, and Manna to nourishe vs: it is a treasure to enritch vs, and a pearle to adorne vs: it is a leauen to heate vs, and salte to powder vs: it is a sword to defend vs, and a fire to purge vs: it is a salue to heale vs, and a lantorne to guide vs: it it is a Trumpet to call vs, and wisedome to instruct vs: a way to dyrect vs, and lyfe to reuiue vs. But alas, we are so farre from labouring for this worde of God, that wheras lyke good husband men, we should labour and digge in the feeld, and sell all that we haue to buie that feelde: whereas, lyke wise merchant men, we should labour and seeke for good pearles, and sell all that we haue, to buie that

The vvorde of God, is the vvhole direction of a mans life.

pearle

pearle of great prise: We (sayth Saint *Mathew.7.*) lyke dogs refuse holy things offered, we turne about, and teare them that doo offer them: We, lyke swine, treade pearles vnder our feete, and doo account this pearle, this holy thing, the woorde of lyfe, to be vnto vs a ring of golde in a swines snowte. For doo the Papistes delight to heare Gods woorde: beholde, yet they are lyke the deafe Adder, which stoppeth her eares, at the voice of the Charmer, charme he neuer so wiselie. Doo they loue the bringers of this woorde: beholde, yet there is in England an Adders brode, a generation of Vipers. If we haue more regard in the sayinges of the Papistes, and put more confidence in theyr woordes, then in the Scriptures: howe can we without spéedie repentance, but looke for the terrible stroke of vengeaunce? God (sayth *Valerius Maximus*) hath feete of wooll, hee commeth slowlie to punish, but he hath handes of yron, when he commeth, he striketh sore. *Phillip* king of Macedonia, hearing of one in his kingdome, which refused most vnthankfully, to receaue a straunger, of whome before he had béene

ſuccoured in ſhyp-wracke in extréme néede: For a worthy puniſhment, cauſed to be printed in his forehead, with an whotte yron, theſe wordes: *Ingratus Hoſpes*, An vnthankfull Gueſt. So we, by refuſing his worde, may we not thinke our ſelues worthy of many whot yrons, to print our vnthankfulnes to our ſhame? Thus much for this part.

¶ Of auricular Confeſsion.

THus much you haue heard (déerely belowed) touching the ſufficiencie of the worde of God: I haue prooued the ſufficiencie thereof, bothe by the teſtimonies of the Scriptures, as alſo with the authority of the Doctors. Nowe I meane (God wylling) to confute auricular Confeſſion: bothe by Scriptures, Doctors, and Reaſons.

The Papiſtes are not aſhamed to ſay and write, that it is needefull for all men

men and women, and that it is necessarie for all that are come to the yéeres of discretion, to confesse to theyr ghostlie Father (maister popishe Préest) whatsoeuer sinnes they haue committed. If they refuse so to dw, our holie Father the Pope, wyll hang them in a Rope, or send them to hell, in ringing Papa Ioannas Bell. If they could prœue by the Scriptures, auricular Confession to be lawfull and necessarie, to obtaine forgiuenesse of sinnes: then is it tollerable, yea, and commendable (in respect of obedience to the worde of God) to vse auricular Confession. But if Scriptures thereof, make no mention at all, but rather disprœue such whispering of sinnes, in the eares of doltishe Prœstes: I take such auricular Confession to be fonde, foolishe, and daungerous: Dwst thou reade, O Christian man, that euer the Patriarches were wont to confesse their perticular sinnes to Prœstes, as the Papistes dw at this tyme? dyd the Prophetes vse such auricular Confession? or did the Apostles, or dyd the Disciples, or dyd any of the Saintes of the primatiue Church, re-

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ueale in secreate wise theyr particular faultes to any Confessour, or to any Præst? I reade of none. If then the Patriarches, the Prophetes, the Apostles, the Disciples of Christe, the holy Saintes of the Primatiue Church, neuer vsed any auricular Confession: why then should wee? what example haue we to followe? what commaundement is there giuen vnto vs, to confesse our sinnes before the Præst? what lawe dooth charge vs, to recken vp all our sinnes? Is not sinne forgiuen, but vpon condition, that there be an intent conceyued to confesse it? where they bable that there remayneth no entrie into Paradise, if occasion of confession be neglected. Must all sinnes be reckened vp? but Dauid (as it is written Psalm. 19. 13.) who as I thinke, had well studied vpon the confession of his sinnes, yet cryed out? Who shall vnderstand my errors: Lord cleanse mee from my secrete sinnes. And in an other place. Psalm. 28. 15. My iniquities haue passed abooue my head, and lyke a weightie burden haue waxed heauy, abooue my strength. Truely, he vnder-

In the Primatiue Church no confession euer heard of.

ſtode, howe great was the bottomleſſe depth of our ſinnes: howe many were the ſortes, of our miſchéeuous dwinges: howe many heads, this monſter Hydra dyd beare: and howe long a tayle shée drewe after her. Therefore he went not about to recken vp a regiſter of them, but out of the depth of euyls, he cryed vnto the Lord: I am ouerwhelmed, I am buried and choaked: the gates of hell haue compaſſed me, let thy hand drawe me out, which am drowned in the great pitte, and am faynting and ready to die. Who now may thinke vpon the numbring of his ſinnes, when he ſéeth that Dauid can make no nũber of his? After this rule of Dauid we ſée, that the Publicans confeſſion was made, whereof mention is made in the.18. of Luke, and in the.38. verſe. Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με. Ieſu, O ſonne of Dauid, haue mercy vpon mee. *Domine miſerere mei peccatoris.* Lord be mercifull to me a ſinner. As if he ſhould ſay: All that euer I am, I am altogether a ſinner: and I cannot attayne with witte, or expreſſe with tongue, the greatneſſe of my ſinnes to be confeſſed: let the bottomleſſe depth of thy mercy,

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fwallowe vp the bottomleſſe depth of my ſinne. But then the Papiſts wil ſay, what? are not all our ſinnes to be cõfeſſed? is no cõfeſſion acceptable to God, but ý which is knit vp in theſe two words, (I am a ſinner?) No, but rather we muſt endeuor our ſelues as much as in vs lyeth, to powre out our heart before the Lord, & not onely in one word, confeſſe our ſelues ſinners: but alſo truely & harſely acknowledge our ſelues to be ſuch, & with all our thought, record how great & diuers is our filth of ſinnes, not onely that we be vnclene: but with how great, & in how many parts is our vncleãnes: not only ý we be debters, but with how great debts we be loden, & how many wayes charged: not only ý we be woũded, but alſo with howe many & deadly ſtrokes we be wounded. With this reknowledging, whẽ ý ſinner hath wholy powred out him ſelf before God, let him earneſtly & ſincerely thinke, ý yet there remaine mo ſins, & that ý ſecret corners of their euils are ſo dẽepe, ý they can not throughly be diſcloſed, & he cryeth out w̃ *Dauid. Pſa. 19. 31.* Who vnderſtãdeth my errors? Lord clẽaſe me frõ my hiddẽ ſins.

Nowe where the Papistes affyrme, that sinnes are not forgiuen, but with an intent of confessing, firmelie conceyued, and that the gate of Paradise is shut against him that neglecteth occasion offered, when he may be confessed: God forbid that we should graunt them that, for there is no other forgiuenesse of sinnes, then alway hath bene. It is not read, that all they who haue confessed theyr sinnes, in the eare of some Priest, that they haue onely therefore obtained forgiuenesse of sinnes at Christes hand: And truely they could not cõfesse, where there were neyther Priestes, confessours, nor any confessing at all. And in many ages after, this confession was vnheard of, at which time, sinnes were forgiuen without this condition. But that we may not nede to dispute longer about this, as about a doubtfull matter: the word of God is plaine, which abydeth for euer: Whensoeuer the sinner repenteth (sayth Christ, by the Prophete *Ezechiel. Chap. 18. 21.*) I will no more remember all his iniquities. Ye that dare adde any thing to this word, bindeth not sinnes, but the mercie of God: for wher-

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as they say, that iudgement can not be giuen, but when the cause is heard, we haue a solution in readinesse, that they do presumptuously take that vpon them selues, which haue made them selues Iudges. And it is a meruaile that they dow so boldlie frame to them selues such principles, as no man in his right witte wyll graunt. They boast that the office of binding and lowsing, is committed to them, as though it were a certaine iurisdiction ioyned with Inquisition. Moreouer, their whole doctrine cryeth out: that this authority was vnknown to the Apostles: Neither doth it belong to the Priest, but to him which desireth absolution, to knowe certainly whether the sinner be lowsed or not. For as much as he that heareth, can neuer knowe whether the reckoning be iust and perfect: so should there be no absolution, but such as is restrained to his words, that is, to be iudged. The Lord crieth out by *Esai. Chap. 43. 15.* It is I, It is I, that doo put away iniquities, for mine owne sake, and will not be mindfull of thy sinnes. Doth he not openly declare, that he fetcheth the cause & foundation of forgiue-

nesse onely from his owne goodnesse? Moreouer, whereas the whole Scripture beareth witnesse of Christe: That forgiuenesse of sinnes, is to be receyued by the name of Iesus Christe, as it is written in the Actes of the Apostles, Chap.10.43. Doth it not therby exclude all other names? howe then do they teach, that it is receyued by the name of satisfactions? For whereas the Scripture sayth, By the name of Christe: it meaneth that we bring nothing, we alleadge nothing of our owne: but rest vpon the foundation of Christe. As Paul 2.Corin.5.19. where as he affyrmeth: That God is reconciling the worlde to him selfe in Christe, for his sake, not imputing to men their sinnes. Ye immediatly sheweth the meane & manner how: Because he that was without sinne, was made sinne for vs. S. Iohn sayth.1.Epi. 2.Cha. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε, καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον. My babes, these thinges write I vnto you, that yee sinne not: and if any man sinne, we haue an aduocate with the father, Iesus Christ

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the iuſte. And he is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world. **And in the. 12. verſe:** Lyttle chyldren, I write vnto you, becauſe your ſinnes are forgiuen you for his names ſake. **In the firſt Chapter of S.** Iohn: **the ſame Euangeliſt there writeth.** Ἰδὲ ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. Beholde the Lambe of God, that taketh away the ſinnes of the world. He taketh them away (ſayth he) him ſelfe, and none other: **That is to ſay,** For as much as he alone is the Lambe of God, he alone is the oblation for ſinnes. He alone the propitiation and ſacrifice, he alone the ſatiſfaction.

Nowe let vs ſée what the Doctours write, and ſpeake againſt auricular Cõfeſſion. Chriſoſtome, **which was alſo Biſhoppe of** Conſtantinople. Homil. 2. in Pſalm. 50. **doth in ſo many places euidently teſtifie, that it is meruayle, that the Papiſts dare mutter to the cõtrary.** Tell (ſaith he) thy ſinnes, that thou maiſt doo them away: if thou be aſhamed to tell any man the ſinnes that thou haſt done, tell them dayly in thy ſoule.

I doo not say, confesse them to thy fellowe seruaunt, that may reproch thee: but tell them to God that taketh care of them. Confesse thy sinnes vpon thy bed, that there thy conscience may daily recognise her euyls. Againe: *Serm. De penitentia. Et confessi. Hom. 5.* But it is not necessarie to confesse, when witnesses be present: let the examination of thy sins be done within thy thought. Let this iudgement be without witnesse: let onely God, see thee confessing. Againe: *De incomprehen Dei, nam contra anomœos.* I doo not leade thee (sayth *Chrisostome*) into a stage of thy fellowe seruaunts: I doo not compell thee to disclose thy sinnes to men, rehearse and vtter thy conscience before God. Shewe thy woundes to the Lord, the best surgion, and aske salue of him: shewe to him that will reproche thee with nothing, but will most gentlie heale thee. Againe: Hom. 4. *De Lazaro.* Tell not man, least he reproch thee, for neither is it to be confessed to thy fellow seruant, that may vtter it abroade: but to the Lord. To the Lord shew thy woūds, which hath care of thee: that is bothe a gentle, and sweet Phisition. Afterwardes

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he bringeth in God, speaking thus. I compell thee not to come into the mids of a stage, and call many witnesses: tell thy sin alone to me priuately, that I may heale thy sore. Shall we say, that Chrisostome dyd so rashlie (when he wrote this & other lyke thinges) that he would delyuer mens consciences from these bondes, wherwith they be bound by the lawe of God? Not so, but he dare not require that, as of necessitie, which he doth not vnderstand to be commaũded by the worde of God. If auricular Confession were the lawe of God, how durst Nectarius Bishop of Constantinople repell and destroye the same? Wyll they accuse for an heretique and scismatique, Nectarius a holy man of God, allowed by the consenting voyces of all the olde Fathers: but by the same sentence they must condempne the Church of Constantinople, in which Sozomenus affyrmeth, That the manner of confessing was not only let slip for a tyme, but also discontinewed, euen tyll within time of his remembraunce. Yea, let them condempne of apostasie, not onely the Church of Constantinople: but also all

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the East Churches, which haue neglected that Lawe, which (if they say true) is inuiolable, & commaũded to all Christians. I could alleadge many places out of Ambrose, Augustine, Hierom, and Chrisostome, if the tyme would permyt: Wherfore the authority of Chrisostom against auricular Confession, the hearing of the godlie may satisfie. I will procæde nowe farther, to disproue auricular Confession, by reason. First, I demaund, howe can the Prést or Confessour, absolue me of my sinnes, who hath næde of absolution him selfe: can he pardon my sinnes, that can not pardon his owne? Moreouer, if he that confesseth be a naughty man, and hath cõmitted some notorious fact, he will be affrayd to confesse the same in the eare of the Prést, least he be so lewde, as to reueale his confession: & so by that meanes the party that confesseth, may dispayre of his saluation, onely for ỳ he made his cõfession vnperfect, not discouering all the faults which he had cõmitted: besides that, the Prést may ioyne him such a penaunce, that the partie confessed to accomplishe may refuse: and so may forsake all hope

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of ſaluation. But that I may ſpeake a wo?d merely, and peraduenture ſay no mo?e then ẏ truth is: I take the cauſe of confeſſion to be this, that P?éeſts béeing vnmaried (and were ſwo?ne to do as ẏ Fo?e dyd, to faſt when he got no meate, and ſo they to be chaſte, when they got no Concubines,) might in hearing the confeſſion of many, knowe who were moſt inclined and p?one to carnall delectation. And ché that were found ſuch a one, ſhould heare in ſtéede of, *Abſoluo te nomine patris, &c.* Theſe wo?des, *Abſoluo te nomine Papæ, Concubinæ, et nothi.* I abſolue thee, in the name of the Pope, his Concubine, and baſtard, that thou commeſt to my bed this night. I will p?oue this to be the cauſe of auricular Confeſſion by an example. In the tyme of king Henrie the. 8, as I vnderſtode by many ẏ tolde me the ſame exãple which nowe I vtter vnto you: There was a P?éeſt héere in England, that got a very fay?e Gentlewomã, in hearing her cõfeſſion, & in ſtéede of abſolution, to be his waighting-maid: This p?éeſt fearing leſt that this Gentlewomãs huſband ſhould (not finding his wife at home) ſerch fo? her in his

The craftie deuiſe of Preeſtes, to coullor their knauerie.

A prettie tale of a Preeſt and his Lemman.

his Parsonage or Vicarage (I can not tell which:) he toke him a goodlie and a luckie Gelding, and rode forth, hauing his woman behinde him the most parte of the night, vntyll he had found a shéepheards lodge, where he rested himselfe a whyle. But when they were merie at supper: the Kings Trumpetter hauing repayred thither, bothe for that he was gone out of the way, and knew not how farre he had to any lodging, and also for that it rayned apace: reposed him selfe vpon a hey mowe, which was in the same lodge, in a corner distant from the Préest and his woman. The blacke Moorian Trumpetter, spying some in the shéepheardes lodge, and making ioyfully good chéere, sounded out his Trumpette: the Préest and his woman looking on him, and séeing his face so black, thought him to be the Deuill, they ran away on foote, & left all things behinde: the Trumpetter losse nothing by that shifte. The Préest beguiled the woman belike, in telling her that shée could not be saued, vnlesse shée would consent vnto his vnhonest request: Wherefore, in lyke manner he was deceiued, in taking

Behold the fruites of confession.

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the Moorian to be the Deuill.

What great inconuenences haue growen out of auricular Confession, daylie experience taught the same. The Préest hath the burning heate of fleshly luste extinguished, the Daughter is defiled, and the Matrone is at the Préests berke & commaundement. Mens sinnes oftentymes by the Préestes, haue béene discouered, great enmitie, discentions, and bloody Combates, proceeded thereof. To auoide these occasions of euils, (whereof auricular Confession is the cause) good it were and profitable, no more to reueale our sinnes to the Préestes.

Confession the cause of whoredom.

Thus haue I bréeflie disproued auricular Confession, both by Scriptures, Doctours, and Reasons. Nowe I purpose (God willing) to proceede farther, to other principall pointes of Religion: which be in controuersie betwéene vs and the Papistes. Let this suffice for auricular Confession, more at large could I haue spoken thereof. But as the common prouerbe is, *Quod satis est sufficit*, Enough is as good as a feast: Sufficiencie suffiseth.

¶Of Faith.

TO speake of Faith, for as much as it importeth not onely ỹ confidence which we haue in God: but in as much as it includeth also with that cõfidence, the very knowledge of God, wheron dependeth, Faith, Hope, and Charitie, according to the iudgement of Saint Paule. Hebr. 11. ἐστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. Faith is the ground of thinges which are hoped for, and the euidence of things which are not seene. Therefore Faith is not (as many do thinke) a certayne obscure lyght of God, and a certayne trifling and frivolous opinion: but it is an euident lyght, a certayntie and assuraunce of the minde, and a cléere shyning, which béeing our guide, we sée that God is so mightie, wise and good, that he can, that he knoweth howe, and that he wyll saue vs. Therefore, with a sure and stedfast confidence, we put our trust in him, repose and cast our

selues

ſelues wholly vpon him. Faith is the ſheeld, wherewith we quench all the fierie dartes of the wicked. *Ephe.6.16.* And againe: Faith is the mouth, bellie and ſtomacke, by the which we feede on the body and blood of Chriſte, beeing at the right hand of his Father in heauen. *Iohn.6.56.57.* And againe: Faith is the ladder that reacheth vp to heauen, and by which euen nowe, we remayne and ſitte in the heauenly places with Chriſt. *Ephe.2.6.* Faith is the hand by which we take holde of Chriſte, in whome is performed all the promiſes of God to his elect. *2.Cor.1.20.* Faith is that weapō, by which we ouercome the world, the end wherof is the ſaluatiō of our ſoules. Faith is a cleare and effectual perſuaſion, wrought, not in the bodily eares, but in the eares of the heart, not by men, but by the holy ghoſt, wherby we are made certaine and ſure to be the ſonnes of God. Faith (as it is written in the.8.Cha.to ỹ *Rom.*) is a firme, cōſtant, and perſeuering truſt, in the boūtifulnes of God. Faith is a lyght, which lyfteth vp, & rauiſheth aboue all ſenſible things, and beyond that any man is not able to make diſcourſe.

to

to comprehende the breadth, length, height, and depth of those things which are to vs incomprehensible with naturall eyes. Faith is a cleere eye of the mind, wherewith, pearcing through the heauens, we doo see the diuine secretes of God. Faith is a quickening, cleere and fiery lyght, which purgeth our heartes and delyuereth vs from the darke and inextricable Laborinthes of the vaine shadowes of this worlde: by which we guide our blinde reason, and are lyfted vp to an high estate: so that by the taste of heauenly thinges, we despise humane thinges. *Roma. 4.* Faith maketh vs to conceiue Christe spirituallie, and by force of the spirite to be borne againe, with lyfting vs vp vnto God: it maketh vs put of the olde Adam and his concupiscences, and to put on Christe with his vertues, and to become of vngodlie, iust temples of God, and his chyldren, brothers, and members of Christe. Faith iustifieth, pacifieth the minde and conscience, maketh merie, causeth to reioyce, and in such sort, that we glory euen in shame. **This faith is such, that it reneweth vs, regenerateth vs, quickeneth**

keneth, maketh noble, enritcheth, sa-ueth, sanctifieth, preserueth, defendeth, and obteyneth that which it demaun-deth. Faith knitteth vs to God, ma-keth vs his heyres and Children, the brothers of Christe, and his members, yea, it maketh vs diuine and happy.

Faith is that which in *Abell* made him offer Sacrifices, acceptable to God: In *Noe*, caused him to frame the Arke, for the sauegarde of the worlde: Made *Sara* to conceyue, and that *Abra-ham* offred his owne sonne to God: Cau-sed *Moses* to worke so many woonders in *Egipt*, and in the wylderneſſe. Faith made the Prophets to speake, loosed the tongue of *Zacharias*, and saued men in daunger: made *Simeon*, not to feare death: also, made *Paule* to wishe for it. This in the Saintes caused them (o-uercomming the world) that they haue wrought wonderfull thinges, through loue.

But what nede I speake any more? Faith is a vertue, so noble, excellent, and worthy, that howe much the more a man considereth of it: so much the more wyll it discouer the perfection.

Therefore, he which hath tasted it, will neuer be satisfied, with speaking in prayse thereof. Whereas those which neuer haue felt, nor tried it in themselues, can as much speake thereof, as one that is blinde can discerne of coullours, yea, if those speake of it, as those which be carnall and brutishe: they do not vnderstand it, nor knowe the excellencie thereof.

He that hath this liuely Faith, whereof the scripture, in sundry places speaketh, and so highlie commendeth, with so many tytles, before specified: he is sure to be iustified, he is sure to be saued. This faith made *Abraham* righteous. *Gen.*15.6. By this faith, the iust lyueth. *Haba.*2.4. This faith made the woman whole, to whome Iesus sayde: *Confide filia, fides tua saluam te fecit*. Daughter, be of good comfort, thy faith hath made thee whole. Μὴ φοβοῦ, μόνον πίστευε, Be not afrayde, (Saith *Luke*, in the 8. Chapt. 48. verse) Beleeue onely. And he sayde to the woman: Η πίστις σου σέσωκέ σε, πορεύου εἰς εἰρήνλω.

Thy

Thy Fayth hath ſaued thee, goe in peace.

To him giue all the Prophetes witneſſe: That through his name, all that beleeue in him, ſhall receyue remiſsion of ſinnes. *Actes. 10. 43.*

And put no difference betweene vs, and them, after that by fayth, hee had purified theyr heartes.

There is no dyfference: For all haue ſinned; (Sayth Saint Paule. *Roma. 3. 23.*) and are depriued of the glorie of GOD: and are iuſtified freelie, by his grace, through the redemption that is in Chriſte Ieſus.

Therefore wée conclude, that a man is iuſtified by Faith, without the workes of the Lawe: but to him that worketh not, but beléeueth in him that iuſtifieth the vngodlye, his Faith is coumpted for ryghteouſneſſe, wée béeing iuſtified by Faith, wée haue peace towards God, through Ieſus Chriſte.

Knowe that a man is not iuſtifyed, by the workes of the Lawe, but by the Fayth of Ieſus Chriſte:

Euen as I saye, we haue beleaued in Iesus Christe, that we might be iustified by the faith of Iesus Christe, and not by the workes of the Lawe: Because that by the workes of the Lawe, no flesh shall be iustified. *Gala.2.16.*

Againe, if righteousnesse be by the law, then Christe dyed without a cause: And that no man is iustified by the lawe, in the sight of God, it is euident: For the iust shall liue by faith. *Gala.3.* By grace are ye saued through faith, Sayth *Paule* to the *Ephe.* 2.8. and that not of your selues, it is the gifte of God. The scripture hath included all vnder sinne, that the promise by the faith of Iesus Christe, should be giuen to them that beleaue.

Origene writeth, in his thirde Booke, and third Chapter, to the Romaines, that Saint Paule by these wordes: *Arbitramur enim iustificari hominem absque operibus legis*: We suppose therfore, that man is iustified by faith, without the workes of the lawe. Affyrmeth that the iustification, *Solæ fidei*, Of faith onely: is sufficient, so that any man beleauing onely, can be iustified: although no manner

ner of worke hath bene fulfilled, or done by him. And if we require an example, who was iustified (*Sola fide*) By faith onely, without workes: I suppose that the same Theefe doth suffise, who when he was crucified with Christe, did crye vnto him frō the Crosse: Lord Iesu, remember me when thou commest into thy kingdome. Neither any good worke of his is described, or set forth vnto vs in the Gospels: but for (*Hāc solā fidē*) This faith onely. Iesus sayde vnto him: Verelie, I saye vnto thee: this daye shalt thou be with mee in Paradise. This Theefe then was iustified by faith, without the workes of the lawe. For the Lord dyd not vpon this requyre, what he had wrought before, neyther dyd he looke what worke he should do after he did beleeue: but beeing ready to enter into Paradise, he toke him for his waighting-man, beeing iustified by that confession onely.

Hesichius, in his fourth Booke, and first Chapter vpon Leuiticus, saith: That the grace of God, is giuen onely of mercie and fauour: and is embraced and receyued (*Sola fide*) by onely fayth.

Hierome, vppon the tenth Chapter to the *Romaines*. They not knowing that God iustifieth (*Sola fide*) by Faith onely,) and suppose them selues to be iust, by the workes of the lawe, which they neuer obserued, they would not submit them selues vnto the remission of sinnes, least they should seeme to haue beene sinners. *Hillarie*, in the ninth Canon vpon the.8. of *Mathewe*. It mooueth the Scribes, that sinne was forgiuen by man, for they dyd onely behold man in Christe Iesu, and that to be forgiuen of him, which the lawe could not release, (*Fides enim sola iustificat*) For faith only iustifieth. *Basill*, in his Homilie of *Humility*. That at length is a perfect and sound reioycing in God, when a man dooth not bragge and boast of his owne righteousnesse, he is iustified (*Sola fide*) By faith onely in Christe. Thus haue I recited, both Scriptures and Doctours, for proofe that a man is iustified onely by Faith: more places out of the Scriptures and Doctours, might be gathered: But these may suffise for this matter.

¶ Of

¶ Of Free wyll.

I Wyll prowe bothe by Scriptures and Doctours, that frée wyll was giuen vnto man euen before his fall, & after his fall. That man had frée wyll before his fall, these testimonies of the Scriptures alleadged, do testifie the same. In Genesis the first Chapter, and 26. verse, there it is written. *Et ait Deus, faciamus hominem ad imaginem et similitudinem nostram, et præsit piscibus maris, et volatilibus cæli, et bestijs vniuersæq; terræ, omnique reptili quòd mouetur in terra.* God sayd: let vs make man in our owne Image, according to our likenesse, and let him rule ouer the Fishes of the sea, and ouer the Fowles of the heauen, and ouer the Beastes, and ouer all the earth, and ouer euerie thing that creepeth, and mooueth on the earth.

If hee had rule ouer the Beastes of the fælde, of the Fowles of the ayre, and of the Fishes of the Sea:

he had then frée wyll. And whereas it is written, That God made man to his own image: It is not meant of the body, nor yet of the soule, but of principallitie & dominion. In the. 2. Chap. of Gen it is written. *Tulit ergo Dominus Deus hominem, et posuit eum in Paradisum voluptatis, vt operaretur, et custodiret illum, præcepitque ei dicens: ex omni ligno Paradisi comedes.* Then the Lord God tooke the man, and put him into the garden of Eden, that he might dresse it, and keepe it: and the Lord God commaunded the man, saying: thou shalt eat freely of euerie Tree of the garden. By these words I gather, that seeing it was graunted by God to man, to eate of euerie Trée of the garden: then had he frée wyll to doo as he would, to eate or not to eate. Againe, Eccles. 15. 14. *Deus ab initio cõstituit hominem, et reliquit illum in manu consily sui, adiecit mandata, et præcepta sua: si volueris mandata seruare, conseruabunt te. &c.* He made man from the beginning, and left him in the hand of his counsell, and gaue him his commaundementes and preceptes: if thou wilt, thou shalt obserue the commaundementes,

and

and testifie thy good wyll. You sée that frée wyll was graunted vnto man, before his fall. God created him, and left him in the hand of his counsell, to dw what he would, he had his owne choise, eyther to the eating of euerie Trée of the garden, and so to lyue eternallie in pleasures, delightes, ioye, rest, and quietnesse: or to eate of the Trée of knowledge, of good and bad, and so to become mortall, to léese his former state, to become myserable, wretched, a caitise, subiect to death, hell, and dampnation. Againe, in the same Chap. of Eccle. 15. 17. *Appositit tibi aquam et ignem, ad quod volueris porrige manum tuam.* And in the 18. verse. *Ante hominem vita et mors, bonum et malum, quod placuerit ei dabitur illi.* He hath set water, and fire before thee, stretch out thy hand vnto which thou wilt: Before man is life and death, good and euyll: what it lyketh him, it shall be giuen him. Héere we sée moste manifestly, that man had frée wyll before his fall. For if the first man Adam could haue chosen, eyther lyfe or death, good or euyll: who can with reason denie, but that he had frée wyll? For frée

wyll

wyll is nothing else, but a frée and lose lybertie of the minde, to dw as he lyst.

An euident signe of free wyll.

Our Parentes, Adam and Eue, might haue lyued: but they would not. Adam and Eue had theyr choyse, eyther to lyue, or to dye, to lyue and to dw good, obseruing his commaundement, and to dye if they would dw euyll, neglecting his precept. They followed the counsell of the Serpent, in eating the fruite forbidden, and so offended Gods Maiestie.

Wherefore, it appeareth by these wordes, that they had frée wyll to dw as they were commaunded, and so to lyue in Paradise: or to breake the commaũdement of God, and so to dye, banniſhed out of Paradise. Eccle. 17. 1. *Deus creauit de terra hominem, et iterum conuertit illum in ipsam*. The Lord hath created man of the earth, and turned him to it againe. *Numerum dierum, et tempus dedit illi, &c.* He gaue him the number of dayes, and certaine tymes, and gaue him power of the thinges that are vpon earth. Ye cloathed him with strength, as he had nede: and made him accordíng to his Image. Ye made all flesh

to

to feare him, so that he had dominion ouer the Beastes and Fowles. He created vnto him a helper, lyke vnto him selfe, and gaue him discretion, and tongue, and eyes, eares, and an heart to vnderstand: and sirtlie, he gaue him a spirite: and seuenthly, he gaue him spéethe to declare his workes: and he filled him with knowledge, of good and euyll. And he saide vnto him, Beware of all vnrighteous thinges.

Wisd. 23. *Deus creauit hominem inexterminabilem, et ad imaginem similitudinis suæ fecit illum*. God created man without corruption, and made him after the Image of his owne lykenesse.

Coloss. 3. 9. Lye not one to an other, seeing that yee haue put off the olde man, with his workes, and haue put on the newe, which is renewed in knowledge, after the Image of him that created him. *Ephesi. 4. 23.* Be yee renewed in the spirite of your minde. 24. And put on the newe man, which after GOD is created in righteousnesse and true holinesse.

Omnes

Omnes homines, (Sayth Ambrose in his first Booke, and third Chapter, of the calling of the Gentiles) *in primo homine creati sunt sine vicio et culpa, et tota natura nostra integra et valida erat, et peccato istius hominis, totius nostræ naturæ integritatem et salutem amisimus.* All men in the first man were created, without vice or faulte, and all our nature was founde and in health: and by the sinne of the same man, we haue lost it. Augustine in the booke of the new Song, the. 8. Chapter. Free will before the fall, was an vpright free will: before which, fire and water was layde of God, and the first man dyd reach his hand to which he would, he dyd chuse fire, and forsooke water. See the righteous Iudge, the same which man beeing free, he dyd chuse, he dyd receyue: he would haue cuyll, and the same dyd followe him. Againe, in his second disputation, against Fortunatus: *Dico liberam in eo primo homine fuisse voluntatem, sic enim creatus erat primus homo, vt voluntati suæ nihil resistere potuit, si Dei mandata obseruasset: Sed quando sua sponte deliquisset, omnes nos ex sua stirpe progenatos in necessitatem duxit.* I saye, that

that free wyll was in that man, which was created first, for he was so made, that nothing could withstand his will, if hee would haue kepte Gods commaundementes: but after that he had sinned through free wyll, he dyd cast vs (all that came out of his stocke) into necessitie. **In his second Sermon vpon the wordes of the Apostle.** It is true, that man, when he was made, did receiue great strength of free wyll, but he dyd loose it by sinne againe. **In the same Booke, and. 11. Chapter.** The first man was created in nature, without blame in nature, without fault, he was created vpright: he dyd not make him selfe vpright, it is knowen what he made him selfe, falling out of the hand of the potter, he was broken, for he that made him, dyd gouerne him, but he was wylling to forsake him that had made him, and God suffered him so to do, as it were saying thus. Let him forsake mee, that he may finde him selfe, and that he may by his myserie prooue, that without me he can doo nothing. **By this meane therefore, would God shewe vnto man, what free wyll is able to doo without**

God.

God. *Certò scias,* (Sayth S. Augustᵉ.) *et ne ambigas, quòd primi nostri parentes Adam et Eua creati erant boni, iusti, et sine peccato, cum libera voluntate, qua potuerūt si voluissent, seruire, et obedire humilitate et libera voluntate, et cum illa libera voluntate poterant, si voluissent, propria sua natura peccare.* Hold this for certainty, and doubt of it by no meanes: that our first Parentes, *Adam* and *Eue*, were created good, iust, and without sinne, with free wyll, by the which they might, if they would serue and obey, with humilitie, and good wyll: and by the same free wyll, also might if they would, sinne by their owne proper wyll. Againe, in his booke of Nature and Grace, against the Pellagians. Chap. 45. Who knoweth not, that man was made sounde, and blameless, and with free wyll to lyue godlie, and was ordayned with a free power, and choyse to lyue righteously. Againe, in his booke against the Iewes, Pagans, and Arrians. Chapter. 2. The first man was made of the slyme of the earth, to the Image of GOD: he was decked with shamefastnesse: he was prepared with temperaunce: he was com-

compaſſed about with looue : he was cloathed with immortalitie. In his 22. Booke, and thirtie Chapter, of the Cittie of God. Free wyll was giuen to man, when he was firſt created, by the which he might haue choſen, eyther to ſinne, or not to ſinne.

Thus much you haue heard out of Scriptures and Doctours, teaching frée wyll, before the fall of Adam and Eue.

Nowe wyll I ſpeake a little of mans frée wyll after his fall. *Videns autem Dominus, quòd multa malitia hominum eſſet in terra, et cuncta cogitatio cordis intenta eſſet ad malum omni tempore.* The Lord ſawe, that the wickedneſſe of man was great in earth, and all the imaginations of the thoughtes of his heart, were onely euyll continually. *Gene. 6. 5. Nequaquam vltrà maledicam terræ propter homines, ſenſus enim et cogitatio humani cordis in malum prona ſunt, ab adoleſcentia ſua.* And the Lord ſayde in his heart, I wyll hencefoorth curſe the ground no more for mans cauſe, for the imaginations of mans heart is euyll, euen from his youth. *Gene. 8. 21.*

And

And moreouer, it is writtē in the Ps.14.3 Hachol sar iachdau, geelachu en garuechad : Πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. *Vnusquisque declinauit, vnanimiter deteriores facti sunt, non est qui faciat bonum: ne vnus quidem.* All are gone out of the way, they are all corrupt: there is none that dooth good, no not one. And in the. 49. *Psalm.* Adam bichar velo, iafin gimshal, chabechemods gidmu : καὶ ἄνθρωπος ἐν τιμῇ ὤν, οὐ συνῆκε, παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις, καὶ ὡμοιώθη αὐτοῖς. *Homo in honore, et sine intellectu: comparatus est iumentis, quæ intereũt,* Man is in honour, and vnderstandeth not: he is lyke to beastes, that perishe. *Ambrose* in his Booke of the calling of the Gentiles, the third Chapter. All men in the first man, were created without fault or vice, and all our natures were in health, but by the transgression of the same man, we haue lost it. There hence is drawen mortalitie: there hence are so many corruptions of the minde: there hence

hence is ignorance, and difficultie, vnprofitable and vnlawfull concupiscence, &c. These therefore and other euyls, breake into our nature by lost faith, forsaken hope, blinde wisedome, bound wyll, no man doth finde in him selfe, wherewith he may be repayred or amended. That nature was good, was made euyll by qualitie, man may not therefore trust in his owne strength, for when it was whole and sound, it could not stand, but must seeke victorie by him which can not be ouercome, but doth ouercome all thinges. Saint *Augustine* vpon the *Psalm.* 118. When I was ignorant, God did teach me: when I did erre, God did reduce me: when I did sinne, God did correct me: when I did fall, God did rayse me: when I did stand, God did holde me: when I did goe, God did leade me: when I came to him, he did receyue me. The Soule (sayth *Guilielmus Parisiensis*, in his booke of the sum of Vices and Vertues) is in such manner let downe into the body, as if a man should fall into a mierie deepe, and stony place, and so should bothe be drowned, arayed with myre, and also be

A notable instruction for all men to remember.

hurt . So by originall sinne, we are drowned in the darknesse of ignorance, wée are defiled with lustes and concupisense : and we are wounded, as touching the powers and faculties of the minde . At this tyme, touching this matter of frée wyll, before the fall of our first Parents, Adam and Eue, and after theyr fall, wyll I speake no more , but héere make an ende . I wyll prosecute the other poyntes of Religion, in order as I purposed to handle them.

¶ Against Purgatorie, and praying for the dead.

THe Papistes (déerely beloued) are verie busie, kéepe much babling, and vse many circumstaunces of talke , to defend theyr fayned Purgatorie, theyr paper walles, and paynted fires. They prate verie much, but prooue lyttle, yea, nothing that is to the trueth they alledge.

They

They are not afrayde (so impudent and shameleſſe they are) to say that Purgatorie standeth with the Scriptures, and also was allowed by the olde writers, of the anncient and Catholique Church. This they can not verifie, by all the Canonicall Scriptures, neyther that it was allowed in the primatiue Church, that we ought to beleeue that there is a Purgatorie. Therefore bothe King Henrie the eight, and also King Edward the first, with all the learned and godly Clergie of England: in taking away the vaine and erronious doctrine of popiſhe Purgatorie, and in abolishing or putting downe the Massing Sacrifices for the dead, forbydding dirges, and other lyke trumperie, to be vsed any more, dyd most Catholiquely, and Christianlike. If theyr sayinges in this matter, touching Purgatorie, and praying for the dead, doo agree with the Scriptures, and be grounded vpon Gods worde, we wyll take them for an vndoubted, and infallible trueth: If not, we wyll followe the counsell of the blessed Apostle Saint Paule, who writeth on this manner:

The great impudencie of the Papistes, in alleadging their Purgatorie.

If an Angell from heauen should preach vnto you any other Gospel besides that, that ye haue receyued, let him be accursed. Yea, we wyll followe the counsell of the olde auncient writers themselues, of whome Ireneus, writing against Valentinus, and other lyke heretiques, sayth plainely thus: *Scripturis diuinis niti, quæ certa et indubitata veritas est, in firma et valida petra est domum suam ædificare: hac verò derelicta, alijs niti quibusdam doctrinis, effusæ arenæ (vnde facilis eversio est) domum suam inædificare.* That is to say: To leane vpon the holy Scriptures, which are the sure and vndoubted trueth, is to builde his house vpon a sure and strong rocke: but if leauing it (I meane the trueth of the Scriptures,) any man dooth sticke to some other Doctors, the same is to builde his house vpon the vnstedfast sande, where it shall easily fall.

Seeing then that the canonicall scriptures, make no mention at all of Purgatorie, or of praying for the dead: if we should followe the doctrine of men in this poynt, leauing the infallible worde of God, wherein all thinges that pertayne to the saluation, of all soules and bodies

bodies, be moſt ſufficently ſet forth and comprehended: were it not I pray you, according to Ireneus saying: To builde vpon the vnſtedfaſt ſande? Saint Ambroſe cryeth out, saying: *Nos noua omnia, quæ Chriſtus non docuit iure damnamus, quia fidelibus via Chriſtus eſt: ſi igitur Chriſtus non docuit, quod docemus, etiam nos id deteſtabile iudicamus*: We doo by right condemne all newe thinges, that Chriſte hath not taught, for Chriſte vnto the faithfull is the way: if therefore Chriſte hath not taught this that we teach, we doo alſo iudge it deteſtable.

Except then, they can prowe, that Chriſte, who is the way vnto the faithfull, dyd teach vs in his Goſpell & word, to beléeue that there is Purgatorie, and that it is requiſite to pray for them, that be departed out of this lamẽtable maze of myſerie: We wyll be ſo bolde with Saint Ambroſe, to iudge, coumpt, and recken, that doctrine which teacheth vs to beléeue that there is Purgatorie, and erhorteth vs to pray for the dead, to be moſt deteſtable and deuilliſhe, who ſoeuer be Author of it, though it were an Angell from heauen. Let vs dow what

we can here in this world to gaine eternall lyfe: for doubtlesse after this life departed, Prayer or Masse may say, *Requiescat in pace*: but may nothing helpe vs in glory, to beholde Gods face, here during life, perpetuall ioy is wonne, or euerlasting sorrowe is gotten. Fasting, nor almose dedes, repentance, nor righteousnesse, good nor euyll can neyther profite or hurt after our death. Lazarus cõmeth not vnto the ritch, nor the ritch vnto Lazarus: the ritch receyueth not the thing that he dooth aske, though he dooth aske it with earnest praiers of the mercifull Abraham. For the Garners & Sellers he made faste, the time is accõplished & past, the battaile foughten, and the place thereof emptie and voide, the Crownes are giuen: they ỹ haue foughten, are at rest, they that haue not preuented or come before, are gone: they that haue not foughtẽ, be no more there, & they that haue bene ouercommed, are driuen out. For all thinges are plainlie consumated and ended, by and by after the departing out of this world: but whyles they be yet all in the conflict or battaile: there is yet hope, there is a me-

Not all the Papisticall incãtations, or exorsisms can help vs after we be dead.

medicine and confeſſion. And although theſe things be not in all men moſt perfect, yet the ſaluation of other is not without hope. And vnto this Saint Hierome dooth agrée, writing on this manner, in his .13. queſtion. 2. Chapter. *In præſenti ſeculo ſcimus, ſiue orationibus, ſiue conſilijs, inuicem nos iuuari poſſe: cum autem ante tribunal Chriſti venerimus, nec Iob, nec Daniel, nec Noah rogare poſſe pro quoquam, ſed vnum quemque portare onus ſuum.* We knowe, that in this worlde, we can be helped, one of an other, either with prayers, or with counſayle: but after we be come once before the iudgement ſeate of Chriſte, neyther *Iob*, nor *Daniel*, nor *Noah*, be able to pray for any body, but euerie man ſhall beare his owne burden.

And vppon the ninth Chapter of Eccleſiaſtes, theſe be his wordes. *Peccator viuens, iuſto mortuo, ſi voluerit in eius virtutes tranſire, melior eſſe poteſt. Quare? quia viuentes metu mortis poſſunt bona opera perpetrare; mortui verò nihil valent ad id adijcere, quod ſecum tulere de vita.* A ſinner yet lyuing, may be better, then a righteous

man that is dead, if he wil follow his vertues. And wherfore? for that they that be alyue, may for feare of death, doo yet good deedes: but they that be dead, are able to doo nothing vnto that, which they haue once borne away out of this lyfe with them.

Therfore, it is wisedome to make our selues ready afore, and to prepare oyle for our Lampes, that is to say, to gette vnto vs a liuely faith, working through charitie, doing good dœdes whyle we haue tyme, for when we be once gone, there is no more tyme of well doing, of repentaunce, or of amendment of lyfe: the gate of mercie is shut, we can adde nothing vnto that, that we haue once caried away with vs out of this world. Oh that this would sinke into mennes hearts, oh that they would remember this, then we would not trust and haue affiaunce in the good workes of other men: we would not be to seeke, and buie oyle, when it is more tyme to goe in with the Bridegroome, least it should be sayde vnto vs: Verelie I say vnto you, I knowe you not. Watch ye therefore, for ye knowe not the howre, when the sonne

I would to God this would be remembred of all men.

ſonne of man ſhall come. Put not your truſt in the prayers, and dirges of popiſh Prieſtes: the crowne of glorie, is héere eyther loſt or wonne: Euerlaſting ſaluation is héere prouided for, by the due worſhipping of God, and the fruits of Faith. Nowe grace is graunted, craue and haue, be bolde and feare not: nowe is the tyme, of obtayning eternall bleſſednelle: nowe is the day of Iubylie: nowe is the gate open vnto pardon and forgiuenelle, and they that ſéeke the trueth, ſhall haue an eaſie acceſſe vnto it. Nowe pray while you haue tyme vnto God for your ſinnes, who is the true and onely God, call vpon him with a faithfull confeſſion, & acknowledging both of your offences, and of your ſtate cõſidering: Thus confeſſing & beléeuing, we haue frée pardon and forgiuenelle giuen and graũted vnto vs, of the méere goodneſſe and mercy of God. While we haue tyme, let vs therefore do good, for béeing once departed out of this lyfe, repentance is too late. Ciprianus, *Tractatu primo contra Demetrianum*, Sayth: *Quando hinc exceſſum fuerit, nullus iam locus poenitentiæ eſt, nullus ſatiſfactionis*

God graunt vs to vſe this time, to his glorie, & our ſoules health.

onis

onis effectus. Hic vita aut amittitur aut tenetur, hic saluti æternæ cultu Dei, et fructu fidei prouidetur, &c. That is to say: After we be once departed out of this lyfe, there is no more place of repentaunce, there is no more effect or working of satisfaction, it is but in vaine, that your freendes should pray for you. It is but follie, that Prestes should sing a *Requiem* for your soules, seing that theyr prayers and dirges profit nothing at all. There is in sundrie places of the Scriptures of heauen and hell expresse mention: but of Purgatorie, no speche at all. Purgatorie for lucre sake, of late yéres was inuented. How often is it written in the Scriptures, that they which beléeue in Christe shall be saued, and they that beléeue not, shall be condempned: they that dó good, shall goe to lyfe euerlasting, but they which dó euyll, to paine eternall. Héere is mention you sée of saluation and condempnation, of ioye and of sorrowe, of perpetuall life & death for euer: of heauen, and of hell. But the scriptures wrote nothing of Purgatorie: and if there had béen such a place, no

doubt

doubt, but there had bëene mentiõ made therof. Chriſoſt. in. 22. Mathew, Hom. 41. *Quidquid quæritur ad ſalutem, totum iam impletum eſt in ſcripturis.* Whatſoeuer is ſought vnto ſaluation, all the ſame is ſet foorth, and fully taught in the ſcriptures. If then praying for the dead, were neceſſary vnto ſaluation: erpreſſe mention thereof, ſhould be made in the ſcriptures, and worde of God, but we can finde no ſuch thing there. Againe, in an other place. 1. Homilie, in Epiſt. Ad Titum. *Omnia Euangelium continet præſentia et futura, honorem, pietatem, fidem, ſimul omnia prædicationis verbo concluſit.* The Goſpell (ſayth he) dooth contayne all thinges, bothe preſent and to come, honour, godlineſſe, fayth: to be ſhort, he hath comprehended all thinges with the worde of preaching. Dooth not holie Chriſoſtome, by theſe wordes, manifeſtly declare, that the Goſpell of our ſauiour Ieſus Chriſte, dooth containe all maner of things, bothe preſẽt, that is to ſay, how we ought to behaue our ſelues hëere in this preſent life, towards God & our neighbour: and alſo things to come: wherby he dooth vnderſtand, the eſtate

that

In the scriptures, no mention made of praying for the dead.

that we shall be in, after our departing out of this lyfe. But where doth the Gospell speake one iote onely, of prayers and oblations for the dead? there we do learne, that they that beléeue and are baptized, shall be saued, and they that beléeue not, shall be condempned. There we reade in the. 7. Chapter of Saint *Mathevv*: Of the straight and narrowe way, that leadeth vnto saluation: and of the wide gate and broade way, that leadeth vnto damnation. Not one onely sillable can be found there of any thyrde way, or of any other estate that we shall be in, besides saluation and dampnation, after that we be come to our wayes ende. Which thing Chrisostome him selfe, in his second Sermon, De Lazaro, dooth teach most plainly, saying: *Para ad exitum opera tua, et appara te ad viam, si quid cui rapuisti, redde, et dicito iuxta Zachæum, do quadruplum si quid rapui. Si cui factus es inimicus, reconciliare priusquam veniatur ad iudicem. Omnia hic dissolue, vt citra molestiam illud videas tribunal. Donec hic fueris, spes habeas praclaras, sed simulac discesserimus, non est postea in nobis situm pœnitere, neque commissa diluere.*

That

That is to say: Prepare thy workes against the ende, make thy selfe ready to the way: if thou hast taken away any thing from any man, restore it againe, and say with *Zachæus*, if I haue taken away any thing from any man, I doo giue it him againe fourefolde. If thou be made an enimie to any man, be reconciled vnto him againe, afore ye come before the Iudge. Paie all thy debtes heere, that thou mayst without any feare, or trouble of conscience, see that dreadfull iudgement seate. Whiles we be yet here, we haue a goodly hope, but as soone as we be once departed hence, it lyeth no more in vs, for to repent, nor for to wash away our sinnes. This holy Father then, wyll not that we should tarie to make restitution, or to be reconciled vnto those, whome we haue offended, tyll we be dead. For then sayth he: I meane after we be once departed out of this world, there is no way at all to wash away sinnes. In so much that he sayth in an other place. *Neque qui in præsenti vita peccata non abluerit, postea consolationem aliquam inuenturus est in inferno, enim ait, quis confitebitur tibi? et meritò*

hoc

hoc enim est cauearum tempus, et cõflictuum, et certaminũ: illud verò coronarum, retributionum et præmiorum. Neyther he that dooth not washe away his sinnes in this present lyfe, shall finde any comfort afterwardes. For sayth he, who shall praise thee in hell, and for a good cause, for this is the tyme of scaffoldes, conflictes, wrastlinges, and battayles: but after this lyfe, is the tyme of recompences, crownes, and rewardes. Howe can it after this lyfe, be the tyme of crownes, and rewardes: if we be cast into a burning fire, which is nothing differing from the fire of hell? (saue onely that this euerlasting, and the other lasteth but for a tyme,) there to abide intollerable torments, tyll we be holpen out, by the prayers & oblations of the liuing, & especially of the Prestes, which must be hyred with good ready money to do it, else they will suffer vs to abide there, broyling & rosting vnto the worlds end: For, that ye may be sure, no peny, no *Pater noster*, of them. So that I lust here to make an exclamation with the Poet, *Quid non mortalia pectora cogit auri sacra fames?* Which we may englishe after

A good and kinde deuotion of popish preests.

after this sort: Oh of money, looue most execrable, that mans heart dooſt ſo ſore enflame. Oh grédy deſire of minde, ſo myſerable, ỹ wonders dooſt vndertake to thy great ſhame. Put away offering then, take away Purgatory: For when the Préests can get no money, then can they not defend Purgatorie, giue them pence, then wyll they finde ſome ſhifte or other, to proue that there is Purgatorie: yea, and that proufe they will fetch out from the example of S. Auguſtine, who prayed for his mother, yea, and left in his writing ỹ there was Purgatory. But when S. Auguſt. ſéeketh to proue ỹ ſame, he doth not bring one iote or ſyllable of the holy ſcriptures, for to proue his ſayings by: but groundeth him ſelfe only vpon the Forefathers. I will be ſo bolde to follow his owne coũſell, which he giueth in the Prologue of his thirde booke, De Trinitate. Saying: *Noli meis ſcriptis, quaſi canonicis inſeruire, ſed in illis quod non credebas, ſi forte inueneris, incunctãter crede: in iſtis autem, quod certum non habebas niſi certum intellexeris, noli firmiter credere*. I wyll not haue thee to be obedient vnto my writinges, as vnto

the

the Canonicall scriptures: But if thou dooſt by chaunce finde in them (meaning the Canonicall Scriptures) the thing that thou diddeſt not beleeue, beleeue it immediatly, and without any delay: But in theſe (vnderſtanding thereby his owne wozkes,) excepte thou dooſt vnderſtand, that thing to be moſt certayne, which thou diddeſt not recken to be certaine: I wyll not haue thee to beleeue it ſtedfaſtly.

What a goodly counſaile is this? héere all men may ſée, that this holy Father, wyll not haue his wzitinges to be beléeued, except they be grounded vpon the ſcriptures and wozd of God. Shall then any man blame vs, if we doo as he him ſelfe dooth bid and counſayle vs to doo? Dooth not all the wozld knowe, that this auncient Doctour, and moſt holie Father, dyd as a man, wzitte many thinges, which he was fayne to reuoke and call backe afterwards in his booke of Retractions? If he wzote any thing in defence of Purgatozie, he diſpzooued the ſame afterwardes, as by his owne wozdes it dyd appeare, in the. 18. Sermon, *De verbis Domini*: Theſe be his

veric

very words. *Duæ quippe habitationes sunt vna in igne æterno, altera in regno æterno.* There be two habitations, or dwelling places, the one in the fire euerlasting, and the other in the kingdome, that neuer shall haue ende. Doth not this agree wel with the doctrine of our saiuour Iesus Christ, that doth onely appoint vnto vs the bosome of Abraham, that is to say, the societie and fellowshippe of all them that died in the faith of Abraham, into the which, the poore Lazarus was caried by the handes of the Angels: and hell fire, where the ritch glutton was buried immediatly after his death? But ye shall heare him yet speak more plainly. *Primum enim* (sayth he) *fides Catholicorum diuina autoritate regnum credit esse cœlorum: secundum gehennam, vbi omnis apostata, vel à Christi fide alienus supplicia experitur: tertium prorsus ignoramus, imo nec esse in scripturis sanctis reperimus.* The faith of the Catholiques, dooth first and formost beleeue by the authoritie of the Scriptures, that there is the kingdome of heauen: Secondly, that there is hell fire, where all Apostataes, and all that be straungers from the faith of Christe,

doo suffer punishment: We are altogeather ignorant of the thirde place, yea, we finde not in all the holy Scriptures, that there is any. Againe, in an other place he sayth: It should be best, that they should affyrme nothing, in a matter that is vncertaine, of that which the Scriptures doo not onely holde their peace: but also doo speake the contrarie. Yet the Papists (for lucres sake) are not ashamed to defend the opinion of Purgatorie, by the fansies and dreames of theyr owne heads. They that die in the faith of Christe, in true confession, and acknowledging theyr sinnes, and with a true repentant heart, haue no nede after they be once dead, & gone out of this vale of miserie, of the deuotion and good dedes of theyr frendes and kinsfolkes. If we should but follow the aucthoritie and saying of the blessed Martyr Saint Cyprian. *Contra Demetr. Tracta. primo.* Who being a good whyle afore Saint Augustin, dooth write after this maner. *Tu sub ipso licèt exitu, et vitæ temporalis occasu pro delictis roges Deum, qui verus et vnus est, confessionem, et fidem eius agnitionis implores, venia confitenti datur, et credenti*

denti indulgentia ſalutaris de diuina pietate conceditur, et ad immortalitatem, ſub ipſa morte tranſitur : That is to ſaye. Although thou dooſt at thy verie departing out of this worlde, and going downe of this temporall lyfe, praye vnto GOD for thy ſinnes, who is the true and onely GOD, calling vppon him, with a faithfull confeſsion, and acknowledging bothe of thine offences, and of his trueth: Thus confeſsing and beleeuing, thou haſt free pardon and forgiueneſſe, giuen and graunted vnto thee, of the meere goodneſſe and mercie of God: And in the verie death (euen as ſoone as thou haſt giuen vp the ghoſt) thou paſſeſt vnto immortalitie.

Here do ye ſée, that by this holy Martyrs saying: if we do vnfainedly confeſſe & acknowledge our ſinnes, and repent from the bottome of our hearts, we do not onely obtaine a frée pardon and forgiueneſſe of our treſpaſſes and offences, at the bounteous and mercifull hand of God: but alſo in the verie death it ſelfe, we paſſe vnto immortalitie, that is to say, vnto a lyfe that never ſhall ende.

What shall then the deuotion, and good dædes of our frænds and kinsfolkes profite vs? can they better our estate? But then we shall haue the fruition of the Godhead, and sée God as he is: we shall be with Iesus Christ in glory, and haue the fellowship of all the blessed spirits, and soules of the righteous. What could be added to this felicitie, I beseech you? the Scriptures do in all pointes agrée with this holy Martyr. First Ezechiel, Cha. 18. doth crie out, saying. At what tyme soeuer a sinner dooth repent him of his sinnes, from the bottom of his heart: I wyll put all his wickednesse out of my remembrance, sayth the Lorde.

The Scriptures are sufficient testimonies for the faith of Christians.

Doth not the holy Ghost here, by the mouth of Ezechiel certifie vs, that if we wyll with a true repentaunt heart, flie vnto the mercie of God, and take holde therevpon (through faith in our sauiour Iesu Christe) our sinnes shall not onely be forgiuen vs, but also cleane put out of remembrance, & vtterly forgotten? And wherefore I pray you? because of our owne merites and deseruings? because of the deuotion, and good dædes of our frænds, & kinsfolkes, when we be dead?

Yeare

Yeare what the Lord him selfe sayth, by his Prophet Esai. Chapt. 43. I am euen he onely, that for mine owne sake, doo put away thine offences, and forget thy sinnes, so that I wyll neuer thinke vpon them. This verely ought to suffise vs: for, hære we haue a promise that God will dō away our sinnes, so that he will neuer thinke vpon them. Not because of our owne merites and deseruings, nor yet because of the deuotion & gōd dœdes of our frēnds and kinsfolkes, but onely for his owne sake, that is to say, of his mære gōdnesse and mercie: Thus farre of this matter.

¶ Of the Supper of the Lord.

HEthervnto (good Christian people) of Purgatory haue I spoken, I haue disprōued and confuted the opinion of our aduersaries, touching these paper walles, and painted fyres, by Scriptures and Doctours. Wherfore, if there be any hære that thinketh there is such a place, let him examine the places which I haue

brought forth in cõfutation of the same, and then I hope he shall be conuerted to the confession of the trueth, in saying there is no Purgatorie. Nowe I purpose, by the almightie power of Iehoua, to speake somewhat of the supper of the Lord. The Papistes kéepe much sturre and great iangling, about this Sacrament: they say, that Christe is really, transubstantially, and bodily présent, in the Sacrament of the Aulter. They can shewe vs but one place out of scriptures, to make an argument therby, for prowfe of transubstantiation: but the same place alleaged, maketh nothing for them, it is no demonstration. We will bring out of Scriptures, and out of Doctours, sundrie places that make for our purpose, in deniall of the reall presence of our Lord in the Sacrament.

The Papists haue but one argument to alleadge, and the same is against themselues.

First, I will declare the name of this Sacrament, which hath bene a great matter of burning and contention, amongst the Papistes, it is called *Missa*, the Masse. but of this worde, in all the Scriptures, I dw not finde one iote or sillable. For new thinges, new names are inuẽted, by the nouelty of the name.

Missam

Missam rem esse minimè vetustam tutò licet conijcere: We may safelie cõiecture the Masse, to be a thing not of many yeeres inuented. **We Christians call this Sacrament, as S. Paul called it, in his first Epist.** Timo. 2. 1. Cor. 10. et. 11. *Mensam Domini, cœnam Domini, corporis et sanguinis communicationem, aut certè panis fractionem, eucharistian, τὴν ἁγίαν συναξιν, τὴν ἀγαπὴν, aut cum Latinis sacrum conuiuium, sacrificium laudis, aut denique Dominici corporis et sanguinis sacramentum*. The Table of the Lord, the Supper of the Lord, the communicating of the body and blood, or the breaking of the bread, or thanksgiuing, or a holie feast, or the Sacrifice of prayse, or the Sacrament of the body and blood of Christ. August. *Ad Infantes*, **Is cyted by** Beda. 1. Cor. 10. *Quod videtis, panis et vinũ est, et quod oculi vestri declarant manifestè*. That which you see, is bread and wine, which also your eies declare manifestly. Origen. 7. Hom. **vpon** Leuit. *Si literaliter sequimini verba scripta: (nisi comederitis carnem filij hominis, non habetis vitam in vobis) hæc litera occidit*.

If lyterallie, yee followe the wordes

that be ſpoken: (except ye eate the fleſhe of the ſonne of man, ye haue no lyfe in you) this letter kylleth. Who is ſo voide of reaſon, that wreſting theſe ſpæches vnto the carnall ſence, the meaning whereof is to be conſtrued figuratiuely: wyll imagine that we ought to be borne in our bodies a new, as Nicodemus dyd? or to be fedde with Chriſtes fleſhe carnally, as the Caphernaites did? What better imagination do the vnlearned multytude conceaue in theſe dayes, of the doctrine of theyr tranſubſtantiatiõ, delinered vnto them by their great Doctours: For on this wiſe do theſe famous Chriſt-makers, enſtruct theyr auditorie: that the bread which was bread, before the Conſecration, altering the verie ſubſtaunce of bread, is no more bread nowe, but turned into fleſhe: and that this alſo muſt be beleæued without all queſtion, that it is made the euerlaſting ſonne of God. What can be more abſurde? and howe comes this chaunge to paſſe? I pray you forſoothe, becauſe Chriſte ſayd: *Hoc eſt corpus meum*, This is my body. For this whole huge Chaos of confuſed tranſubſtanti-

The monſtrous diſhonour doone vnto God by theſe wicked ſhauelings.

ſtantiation is accompliſhed with theſe fowre wordes, by theſe Chriſt-makers. What? and dyd the Lord pronounce no more wordes, but theſe foure only? what if he ſpake in the Hebrew tõgue, and expreſſed the whole action in two wordes onely, after the manner of that Nation (Zoth guphi) becauſe ỹ phraſe of the language, doth not for ỹ moſt part expreſſe the verbe (*Eſt*) but to admitte he ſpake fowre or fiue wordes: what? dyd he adde thereunto no more beſides: or dyd he ſpeake nothing elſe, before or after, to make the verie meaning and purpoſe of his ſpæches, more euident and manifeſt? And why do theſe fellowes omit the circumſtances, and not delyuer the whole ſcriptures withall? why do they chop of the one halfe of Chriſtes propoſition, and ſuppreſſe in ſilence the chæfe part, whereby the meaning of Chriſte might appeare more forcibly? For when Chriſte made mention of his body, that it might be eaten: he but giueth commaundement, to take bread firſt, and to eate, Take yee (ſayth Chriſte) and eate yee. And forthwith making mention of his body, dyd ſay: This is my body,

yet

yet not simplie neuertheleſſe, but annexed immediatlie, That is giuen and broken for you: To wit, to signifie vnto them, not the verie substaunce of his natural body simplie, but that the crucifying of his body, & the shedding of his blood, should become our fode. From hence bubleth out all the well-spring of error, that where our Lord and Sauiour had relation to the efficacie & power of his Passion: the same the Papists dw apply to the onely substance of the flesh, as though we were to be fedde with the Passion of his flesh. But you will aske how the Passiõ of Christ fedeth, which is not eaten? forsoth, in the same manner, as the death of Christ doth nourish vs, so doth his Passion fede vs, not after a fleshlie, but after a spirituall manner: not as it is chawed with the teeth, but as it is receyued into the heart. For then doth the death of Christe fede vs, when it refresheth vs: then is he eaten, when he is receyued by faith, and applied to our infirmities.

Note heere

Pascasius. 43. Chapter. Therefore we must thus thinke with our selues, not how

howe much is chawed with the teeth: but howe much is receyued by faith and looue, &c. Ciprian *De cœna Domini.* Our abyding, and incorporation in him, is our eating and drinking, wherby we be vnited vnto Chriſte, and made his body, not by any corporall, but by a ſpirituall manner, paſsing into vs, &c. Chriſte sayde to his Diſciples: Take yee, and eate yee, this is my body, which is giuen for you: doo this as often as yee ſhall doo it, in remembraunce of me. What can be more euident, then the interpretation of this Supper, if the circumſtances of the wordes, be ſcanned accordingly? For who is ſo blinde that can not diſcerne the fruites of the Lordes death and Paſſion, to be plainlie ſignified heere? For as much as in the verie eating, him ſelfe sayth: This is my body, that is giuen to be ſlaine for you. Otherwiſe, why ſhould he haue added with all, Giuen to be ſlaine: But that hee woulde ſet downe a plaine teſtimonie of the death of his body, rather then of any ſubſtaunce thereof, to the viewe of the Diſciples?

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A comfortable consolation, woorthy to be had in remẽbrance of all men.

As if he should say: The tyme is nowe at hand, wherein my body must be giuen to be slaine for you, not for any of mine offence at all, but for your sakes, which death of mine shall procure euerlasting lyfe for you. After lyke sort and manner as this bread, which I giue thus broken vnto you to eate, dooth passe into your bodies, and giue nourishment thereto: Take ye therefore this bread, this bread which I giue to euerie of you, and eate, and withall consider heerein, not the naturall bread which feedeth your bodies outwardly: But my body which beeing giuen to be slaine and crucified for you, shall inwardly, and much more effectually, refresh you to eternall lyfe. For my flesh, which I will giue to be slaine for the lyfe of the worlde, is meate in deede, and my blood is drinke in deede. *Iohn. 6.* For your bodies doo not so much lyue, by the nourishment of meate and drink, as your soules be fedde within, with the crucifying of my flesh, and the shedding of my blood: without which you can haue no remission of sinnes, no ioyfull resurrection of your flesh, no parte or portion of eternall lyfe. Therefore, let this

this which is giuen you in this Supper, remaine for a perpetuall Sacrament, and remembraunce vnto you, of the body which I will heereafter giue for you. For I ſhall giue my body for you into the handes of enimies, the Sacrament wherof I doo heere giue into your handes.

Whereby you may perceyue (déerely belowed) that héere be two things giuen by Chriſte, one vnto vs, the other for vs: the firſt to be eaten, the laſt to be crucified: that one in the Supper, this other vpon the Croſſe. Now, if you deſire to know the ſubſtance of that which was giuen in the Supper, it was bread, and the Sacrament of his body: That which was giuen vpon the Croſſe, was his body, and not a Sacrament. What then wyll you ſay? was not his body giuen at Supper? yes in déede, Chriſtes body was giuen there to the Diſciples, neither after a bodily and corporall maner, for that corporall body was giuen to the Iewes, not in the Supper, but on the Croſſe, whereupon he gaue his body corporally, not to the Diſciples, but for the Diſciples. Therefore that which he gaue for his Diſciples, was his body:

that

that which he gaue to his disciples, was the mistery of his body, yet was it one & the selfe same body, bothe ỹ of the supper giuen to ỹ Disciples: and ỹ of the crosse giuẽ for his Disciples, but yet not after the same sort, nor yet at the same tyme. For vpon the Crosse it was giuen to be slaine corporally: in the supper it was giuẽ, not to be slaine, but to be eaten, not corporally, to be gnawne w̃ theyr tæth, but to fæde vpõ it in the bowels of their soules: namely, after a sacramẽtal kinde of receyuing, not corporall. Therfore, it is not denied that the Lordes body was bothe giuen & eaten in the Supper? but not the body only, but together with the body, the sacramẽt annexed also withal: wherof the one apperteyneth to the fæding of the bodies, the other, to the fæding of the soules. That which is receyued within in the soule, is the very body, not the Sacrament of his body. For as much therfore as these two do necessarily concurre together in the holy supper, that the one can not be seuered from the other: let vs so ioyne the one with the other, that we neyther seperate the body of Christe from the Sacrament, as the

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Papiſts dw (which be ſo thzoughly wed-ded to the only ſubſtance of the body, as that they leaue therin no ſubſtãce at all of a Sacrament, but ſuperficial and im-materiall ſhadowes: I know not what, hanging in the ayze, which ſerue to no purpoſe:) Neyther let vs ſo ſegregate the Sacrament againe from the body, as that wée leaue nothing in the holy Supper but bare ſignes. Cyrill, *Ana-the.11.* Dooſt thou pronounce (ſayth he) this our ſacrament to be mans foode, and vrgeſt the mindes of the faithfull irreli-giouſlie, to groſſe and carnall thoughts? and dooſt thou practiſe to diſcuſſe by mans ſenſuall reaſon, the thinges which are conceiued, by onely and moſt exqui-ſite faith? Yeare what Chziſte ſayth in the interpzetation of his owne ſpæche. *Caro* (ſayth he) *non prodeſt quicquam, ver-ba mea ſpiritus et vita ſunt*: Fleſhe dooth not profit at all, my wordes be ſpirit and life. And dwſt thou cruell Canniball, conceiue & eate nought elſe, but the fleſh of Chziſte? noz wylt thou permitte one crumme ſo much of bzeade to re-maine, becauſe it is called the body of Chziſte? But holw many things dw we

heare

beare dayly, called by this or that name: when as in very dede they be not made the things wherof they beare ỹ names. When the Disciple whome Jesus loued, was by Christes owne mouth, called the sonne of Marie: yet wyll no man be so wytlesse, as to confesse him to be the naturall sonne of the Virgin Marie. So also the Prophet doth call flesshe, a flowre of the fælde: In the Gospel, Iohn Baptist, is called Elias: Peter is named a Rocke, so is he also called Sathan. To conclude, throughout all the discourse of the Scriptures, what is more frequented, then this vsuall phrase of speéche: and that things be called by this or that name: wherein notwithstanding is no alteration of nature, but the properties of things onely noted. *Theoderet.* Christ did signifie the signes which be seene, by calling them his body and blood, not chaunging the nature, but adding thereunto grace. Gelasius, *Contra Eutichetem.* *Substantia panis et vini non mutatur: et sine dubio imago et similitudo corporis et sanguinis celebratur in actionem mysteriorum.* The substaunce of the bread and wine dooth not cease: and without doubt the imag

image and ſimilitude of the body and blood, is celebrated to the action of the myſteries. *Ambroſius* De myſterijs. *Chriſtus eſt in Sacramento, quia eſt corpus Chriſti: ideo non eſt corporalis, ſed ſpiritualis cibus, &c.* Chriſte is in that Sacrament, becauſe it is the body of Chriſte: Therefore it is not corporal foode, but ſpirituall. **Wherupon the Apoſtle, ſpeaking of the figure therof:** Becauſe our fathers did eate the ſame ſpirituall foode. **For ỹ body of Chriſt is ſpirituall: the body of Chriſt is the body of a diuine ſpirit.** *De con. Diſ.* Ambroſ. *De ſacra. Lib. 4. cap. 4.* Euen as thou haſt receiued the likeneſſe of death: ſo dooſt thou drinke the ſymilitude of blood. *Heſychius* in Leui. Lib. 1. Chap. 2. *Hunc comedimus cibum in recordationem paſſionis Chriſti.* We doo eate this meate, receyuing the memorie of his paſsion. *Eſai* the. 25. Chap. And in this mountaine ſhall the Lord of Hoaſtes, make vnto all people a feaſt of fatlinges, euen as a feaſt of meate and fined wines, and of fatte thinges full of marrowe, of wines fined and purified, &c. **Whereby it appeareth that his ſuffering, ſhould be bread and foode for all people in the world, and as**

it were an euerlasting banquet, according to that prophetical promise. Esay the Prophet, the. 25 Chapter. And for that cause, least the remembrance of his pasion should waxe out of minde: he cōmaunded it to be done in the remembrance of him, and by the same memoriall to shewe the Lordes death, vntyll he come againe. Whereby may appeare without any difficulty, that the natural body is not eaten here, but the death of his body signified, and the remembrance thereof celebrated: Not the bread and wine turned into fleshe and blood, but a Sacrament of our redemption, to be instituted in bread and wine. Auguſt. *De consecrat. Dist. 2.* This is it, that the heauenly bread, which the flesh of Christe is called after his maner, the body of Christ when as in deede it is the Sacrament of Christes body. *Rabanus Maurus.* Lib. 1. Cap 31. *Sacramentum vna res est, efficacia sacramenti alia res est: Sacramentum conuertitur in nutrimentum corporis: virtute sacramenti honor æternæ vitæ obtinetur.* The Sacrament is one thing, the efficacie of the sacrament is an other thing: the Sacrament is turned into the nourishment

ment of the body, by the efficacie of the ſacrament, the honour of euerlaſting lyfe is obtayned. *Origen* vpon *Mathew* writeth after this manner. *Panis* (ſayth hée) *qui verbo Dei ſanctificatur, quantum ad materiam et ſubſtantiam, in ventrem deſcendit, et in latrinam eiycitur*. The bread which is ſanctified by the worde of God, touching the matter and ſubſtance thereof, goeth downe into the belly, and is throwne out into the draught, &c. If that be bread which after ſanctification goeth downe into the belly, according to the teſtimony of Origen: with what face wyll the Papiſtes, deny it to be bread? Againe, on the other ſide, if according to the Papiſtes opinion, there remayne no crum of ſubſtance at all: Whereof then ſhall that be a ſubſtance, which Origen doth aſcribe to the bread? To the ſame effect may Auguſtine, *De conſecra. Diſti. 2.* be produced a witneſſe of antiquitie, not to be reiected. The heauenly bread (ſayth he) which is the fleſhe of Chriſt, is after this manner called the body of Chriſte, beeing in verie deede the Sacrament of Chriſtes body, &c.

If it be a sacrament of the body, how is it the verie body? againe, if because it is called the body of Christe, it be therfore Christes flesh: what should let, but that by the same argumēt, Peter should be Sathan, because he is called Sathan? Moreouer, if the nature of Sacramēts be such as to be called by the name of the thinges which they signifie: Let the Papistes take away the substaunce of bread, what shall be left in the Accidentarie fourmes, that may eyther supplie the name of a body, or represent the lykenesse of a body in any respect?

You haue heard (good Christiā people) bothe by the Scriptures and Doctours, that there is no transubstantiation in the Sacrament of the Lordes Supper. Who is therefore of so peruerse minde, that wyll not persuade him selfe, that these wordes, Take ye, eate ye: This is my body, to be a Sacramentall speech, and mysticall: and ought to be expounded simbolically, and according to the meaning? For the bread is a Sacramēt, signe, or pledge of the body of Christe. I haue giuen you to vnderstand, by many euident reasons, that these words of our

Lord,

Lord, This is my body: ought not to be taken according to the grosse lytterall sence: but to be expounded mystically or sacramentally, for the bread remaineth in his substance, & is not chaunged into the substance of the body of Christe. In lyke manner the naturall body of Jesus Christe (the which being giuen once for vs, & rayſed from death, is ascended into heauen,) is not hyd nor inclosed vnder the kinde or forme of bread. For the Angels of God speaking of this body, beare witnesse thereof, and saye. Acts. 1. 11. *Hic Iesus, qui assumptus est à vobis in cœlum, sic veniet quemadmodū vidistis euntem in cœlum.* This same Iesus which is taken vp from you into heauen, shal so come, euen as you haue seene him goe into heauen. In like manner S. Peter sayth. Act. 3. 21. *Quem oportet quidem cœlum accipere vsque in tempora restitutionis omnium, quæ locutus est Deus per os omnium sanctorum suorum, à seculo Prophetarum.* The heauen must receyue Iesus Christe, vntyll the tyme that all thinges be restored, which God hath spoken by the mouth of his holy ones, from the tyme of the Prophetes. Saint Paule sayth also: Iesus

Christe after he hath offered one sacrifice for sinnes, is set downe for euer on the right hande of God, from hencefoorth, tarying tyll his foes be made his footestoole. Wherfore, we reade that Saint Augustine, writing to Dardanus, sayde ryghtlie, and according to the Scriptures: Christe as he is God, is all whollie present in euerie place, but, according to the measure and propertie of a true body, he hath his place, in some one place of heauen, hee hath giuen immortallitie to his body (in the glorification thereof.) After this forme he is not to be thought to be diffused, and spread abroade euerie where.

Wherefore we must take good heede, that we do not so affyrme the diuinitie of the man (Christe) that we take away the trueth of (His) body. For one personne, is God and man, and one Christe Jesus, is bothe two, beeing euerie where, in that he is God: but beeing in heauen, in that he is man. Yea and this author hath left in his bookes these thinges and many other lyke bothe Catholique, and according to the true sence of the Scripture, agreeable

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to this matter . Moreouer, the Catholique veritie suffereth vs not to faine, that Christe hath two bodies. But if you take the wordes of the letter, This is my body: without the blessed body of the Lord, beeing set at the Table with his Disciples, gaue vnto them also, I knowe not what other body: for he could not giue himselfe with his owne handes, vnto his Disciples. Therefore with his true body, and with his handes, he delyuered vnto his Disciples, the Sacrament of his onely body. Hereupon it followeth, that the faithfull, acknowledging the Sacrament & mysterie, receiue with theyr mouth, ỹ sacramentall bread of his body: But with the mouth of the spirite, they eate the very body of the Lord. He is eaten in such sort, as he may be eaten, that is to say, spiritually by faith: As the Lord himselfe expoundeth this mysterie vnto vs at large in Saint Iohn the. 6. Chapter. Neyther haue the purest Doctours of the auncient Church, taught any otherwise: yea, and this place may well be applied to the wordes of the Lord.

For seeing our Lord hath but one true body, the which he gaue vp to death for vs, and that in these two places, he speaketh of this selfe same body: it seemeth vnto me, that this place of S. Mathewe, ought to be expoũded by that of S. Iohn. Seeing that Saint Augustin, also in his third booke of the agreement of the Euãgelists, supposeth that S. Iohn speaketh not of the institution of the Supper of the Lord: because in an other place he had set forth this matter at large. All the auncient Doctors of ỹ Church, speaking of the Supper, alleageth the Supper of the Lord. Yet for all that, the Papistes euer haue in theyr mouthes transubstantiation, transubstantiation. Though bothe Scriptures & Doctours write against them, yet so voyde they are, of reason and common sence, and so blockish, that they will embrace signes, for things them selues: they turne that to worshipping & kneeling, which was delyuered for a thankfull remembrance by most agreeable application. The Deuill hath so bewitched their sences and vnderstanding, that they thinke, they make God euery day, as oft as they list, ha-

Neither the sufficiencie of the scriptures, nor authoritie of the Doctours can satisfie the Papists.

hauing none authority of the moſt holy Scriptures, but as they wreſt it, and wring it, for their owne purpoſes. For Ieſus Chriſt at his laſt ſupper, took bread and gaue thankes, and brake it, and gaue it to his Diſciples, and ſayde: Take, eate, this is my body: and he lykewiſe tooke the cuppe, and gaue thankes, and gaue it them, ſaying: drinke ye all hereof, this is my blood in the new Teſtament, which ſhall be ſhed for many, for the remiſsion of ſinnes. Nowe, to come to our purpoſe, where as theſe heretiques do take authoritie vpon theſe wordes. *Hoc eſt corpus meum*: that is to ſay, This is my body. Doth it followe by the holy ſcripture, that they, when they haue ſayde theſe wordes ouer the bread: ſhould create a materiall fleſhe, blood and raynes, yea, the ſelfe ſame body, that the bleſſed Virgin Marie dyd beare, as theſe Antichriſtes ſay they do? I do aunſwer no, for when Chriſte brake the bread, and bleſſed it: doth it follow, that it was his body in deede, and there remayned no more bread? if they ſay no, I aunſwere, no more do we: if they ſay yea, then if the bread was not crucified, he gaue it to

The horrible blaſphemie of the Papiſts vſed in their Maſſe.

to his Disciples, and they dyd eate: dyd they eate Christes body, or no? I meane the verie selfe same body, that was borne of the Virgin Marie, if they say, no: I aunswer, no more do we: if they say yea, then dyed he not for vs: For could he dye for vs, when they had eaten him vp afore?

But this worde, Τοῦτό ἐστι τὸ σῶμά, This is my body, was the sweetest worde that they could finde out in all the whole Testament, to bleare mennes eyes with a false God, compelling the people to kneele on their knees, and holde vp their handes, which is abhominable, and detestable Idolatrie.

The poore people much deceyued by the Papists.

But here is a question to be demaunded of these holy Gentlemen, the God-makers: When they make God, whether do they make him at once or twise? for they say, that there remaineth no materiall bread after the Consecration, but the very naturall body, that Marie bare, flesh, blood, & bone: Then doth it follow, that we worshippe a false God in the Challice: Then will they saye, as shameles Juglers, that they Consecrate the verie selfe same substãce in the wine

Note heere

wine, that they dw in the bread, wherby it dooth appeare manifestly, that they are false Sacrilegers, robbers, and théeues of the laye people. For at Easter they giue them a drie body, without blood, for they giue them Wine vnconsecrated, this is once true and manifest: But what wyll these Juglers saye? forsothe, euen as they haue all sayde, Heretique, Heretique, blearing mennes eyes with such blinde examples, saying: euen as there is a glasse, and many faces séene in the glasse, so lykewise maye a multytude of people receyue the substance at one worde. Ah false fayning Juglers. As there be many faces, (sayth hee) in the glasse, and but one glasse: I aunswere, if I sée my selfe in the glasse, dooth it followe that I haue a face styll in the glasse, & an other in my head? Or when a great number of faces, is séene in one glasse, it is not to note that there are faces in déede, but the similytude of faces: no more is it to be beléeued, that this bread is Christes body that Marie bare, for that it dooth but representhe body. Note heere

I would demaund this question, that I speaking the worde with reuerence, might not make Christes body, as well as they? they will say no: wherfore? because we are not elect & chosen: let them aunswere to this question. Doth the worde giue vertue to election, or election to the worde? If ỹ they say, that election giueth vertue to the worde, then I proue the worde of no vertue, & then how can they make God with it? If they say, that the worde giueth vertue to the election: then I proue that all men, speaking the worde, may doo as much in it, as they: For the worde taketh effect in the spirite, and not in the flesshe: this argument can not be denied, except they make God parciall. If a man should demaund by what aucthoritie they make God? they wyll say by the worde.

Note heere for an especiall enstruction.

Oh crafty Juglers, God made the world in sixe dayes, and rested the seuenth day: he made Sunne, Moone and starres: he made byrds, beasts, fowles, and fishes, woormes, serpentes, stones, hearbes, grasse, and euerie thing of the same worde: and the same words wherwith he made all these thinges, doo remayne

mayne ſkyll in the Bible, and yet can it not make any of theſe thinges, neyther bꝛead, noꝛ beaſt, noꝛ nothing elſe, yet wyll they make the maker of all theſe things, and ſay, they doo it by the woꝛd, & the woꝛde that made all theſe things, remaineth ſtill in the Bible, and yet can they not doo it.

Nowe to come to the woꝛd that they make God of, that is, *Hoc eſt corpus meum*, which is to ſay: This is my body. In the. 10. of Iohn, Chꝛiſte ſayth, I am the doore: dooth it followe that hée is a dooꝛe in déede? no foꝛſooth, I thinke but that a dooꝛe is to harde foꝛ any man to eate, they would haue takē that place of ſcripture to make God: Though Chꝛiſt ſayd, I am the doore, it followeth not, that he was a materiall dooꝛe: no moꝛe dooth it followe, that this woꝛd, *Hoc eſt corpus meum*, This is my body: to be the ſame body, that Marie the Virgin bare, it is plaine errour, and they are fowly deceyued. Foꝛ when Chꝛiſte ſayd, This is my body, that ſhall be giuen for you: the woꝛde that he ſpake was him ſelfe, & him ſelfe was the woꝛde, oꝛ elſe muſt the bꝛead haue bǽne crucified, as is a-

foꝛe-

Behold the blinde peruerſenes of the Papiſts.

Note heere

forelayde, which I will prœue by the manifest scriptures. Christ sayth in the 6. of *Iohn*. I am the liuing bread that came from heauen, your fathers did eate Manna in the desert and are dead, but I am the bread of lyfe. So it demonstrateth that Christe was the bread, which was giuen for vs: but these Gentlemen say, that the bread is he. Nowe heere is all ỹ cõtrouersie betweene the Christiãs and the Papists. Christ sayth, that he is the bread that was giuen for vs, or broken for vs: the Papists say that the bread is Christ, now, how can we agree? for we say, as Christ saith, that he is the bread, & these Gẽtlemen say, that the bread is he: marke well ỹ scriptures. Paul sayth: That which I receyued of God, I gaue vnto you. Let them answer me to this, dyd Paul receiue any thing of the Lord, but his word? for Paul was not with the Lord at the supper, to receiue any other thing. O blinde creatures, they wot not what they do, will they haue the blod of wytnesse of Iesus Christe required at their hãds still? O good christian brethrẽ, for the tender mercy of our Lord & sauiour Iesus Christ, beleeue not this erronious doctrine of the Papistes, worship

Note heere

not

not a wheaten God. In the.6. Chap. of Iohn, Christ sayth: The bread which I will giue you, is my fleshe, which I will giue for the life of the world. Here you may perceyue that the bread that Christ gaue vs, was his flesh, Ergo, his flesh was ỹ bread that he brake, which was him selfe, & him selfe was the word, and his word was his body, which was giuẽ for the life of the world. Then stroue the Iewes among them selues, & sayd: How can this fellow giue vs his flesh to eate? for they toke it carnally, as our cleane fingred Gẽtlemen, do now a daies, thinking ỹ they should haue eaten him vp, flesh blod & bones? Iesus sayd vnto thẽ, *Iohn.6.* Except ye eate the fleshe of the sonne of man, ye haue no life in you, for whosoeuer eateth my flesh, & drinketh my blood, hath euerlasting lyfe. And I shall raise him vp at the last day, for my flesh is very meat, and my blood hath euerlasting life, and I shall raise him vp at the last day, for my flesh is very meat, and my blood is very drinke: and whosoeuer eateth my flesh, and drinketh my blood, abydeth in me, and I in him.

Nowe I tolde you afore, that Christe

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was the bread that was giuen for vs: and euen as the materiall bread fedeth the body, so this liuely bread fedeth the soule. And Christe speaketh here of his flesshe and blood, which was offered in sacrifice, for our saluation, and our redemption, as Iohn sayth, Chap. 1. 8. The worde became flesshe, and we see the glorie of it, as the onely begotten sonne of the Father: and who so dooth beleeue this, dooth eate Christes flesshe, and drinketh his blood: But not as these Papists do, for they say that they crash him with their teeth carnally, the same body that Mary bare, but they which receiue him in a Christian Cōmunion, receiue him by faith. For Christe sayd (*Hoc facite in meam cōmemorationem*) Doo this in remembraunce of me. And whosoeuer beleeueth, that this body was done vpon the Crosse for his saluation, and that the shedding of his blood, is for the remissiō of his sinnes, taken in the remembrance of Christes death: eateth Christes body, and drinketh his blood spiritually. God graūt we may do so, for our own soules health. Amen. Thus much briefly, touching the supper of the Lord.

Oh abhominable blasphemy.

Of

Against mennes Merites *and righteousnesse.*

GReate controuersie and disputation there is betweene the Papists and vs Christians, touching mennes merites & righteousnesse. The Papists say that they are iustified by good woorkes and not by faith. We say that *Sola fides iustificat omnes*: Faith alone iustifieth all men. It is marueilous (dearely beloued) to see with what rashnes and boldnesse iustification of woorkes is commonly debated: yea, and it is to be seene, how none doe more boldly or with fuller mouthes (as the saying is) prate of the righteousnesse of woorkes, then they that are monstrously sicke of open outward diseases, or be redy to burst with inward vices: That commeth to passe, because they thinke not vpon the righteousnes of God, wherof (if they had neuer so little feeling) they would neuer make so great a mockerie of it. And truely it is out of measure lightly regarded, whē it is not acknowledged to be such and so perfect, that nothing be imputed vnto it, but euery way whole &

absolute, and defiled with no vncleanneſſe, ſuch as neuer was and neuer ſhal be able to be found in man.

It is in deede eaſie and readie for euery man in ſchooles to talke vainlie vpon the worthineſſe of woorkes to iuſtifie men, but when they come into the ſight of God, ſuch dalliances muſt auoyd, becauſe there is earneſt doing vſed, and no trifling ſtrife aboute woordes. To this, to this I ſay, we muſt applie our minde, if we will profitably enquire of true righteouſneſſe, how we may anſwere the heauenly Iudge when he calleth vs to account. Let vs thinke him to be a Iudge, not ſuch a one as our own vnderſtandinges do of themſelues imagine: but ſuch a one as he is paynted out in the Scripture, with whoſe brightnes ꝑ ſtars ſhalbe darckned, by whoſe ſtrength the hils doe melt away, by whoſe wrath the earth is ſhaken, by whoſe wiſdome the wiſe are takē in their ſuttletie, by whoſe pureneſſe all thinges are prooued vnpure, whoſe righteouſnes the angels are not able to beare, which maketh the innocent not innocent, whoſe vengeance when it is once kindled, pearceth to the bottome of hell. If he, I ſay, lit to examine mens doinges, who

peare assured before his throane? Who shal dwell with a deuouring fire, saith the prophet Esaie 3. 34. Who shall abide with continuall burninges? he that walketh in righteousnes and speaketh trueth, &c. But let such a one come forth whatsoeuer he be, but that aunswere maketh that none commeth forth, for this terrible saying soūdeth to the contrary: Lord if thou marke our iniquities, Lord, who shall abide it? Truely all must needes immediately perish, as it is written in another place: Shal mā be iustified if he be cōpared with god? or shall he be purer then his maker? Beholde, they that serue him are not faithful, & he hath found peruersenes in his Angels. How much more shall they that dwell in houses of clay, & that haue an earthly foundation, be consumed with mothes? They shalbe cut down from the morning to the euening. Behold, among his Saintes there is none faithfull, and the heauēs are not cleane in his sight, Iob. 15. 15. Howe much more is man abhominable and vnprofitable, which drinketh iniquitie as water?

I graunt in deed that in the book of Iob, is mention made of a righteousnesse that is higher then the keeping of the Law, and it is good to vnderstand this distinctiō, because although a man did satisfie the Law: yet hee

could not so stand to the triall of that righteousnesse that passeth all senses. Therfore although Iob bee cleane in his owne conscience, yet hee is amazed and not able to speake, because he seeth that the very Angelike holinesse cannot appeale GOD, if hee exactly way their woorkes. But I therefore will at this time ouerpasse that righteousnesse which I haue spoken of, because it is incomprehensible: but onely this I say, that if our life bee examined by the rule of the written law, wee are more then senceleſſe, if so many curses wherewith the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this generall curse, Cursed is euerie one that doth not abide in all the thinges that are written in the booke. Finally all this discourse shalbe but vnsauery and colde, vnlesse euery man yeeld himselfe guiltie before the heauenly Iudge, and willingly throwe downe and abace himselfe, beeing carefull howe hee may bee acquited to this, to this I say, we shoulde haue lifted vp our eyes to learne rather to tremble for feare, then vainely to reioyce. Indeed, easie it is, so long as the comparison extendeth no further then men, for euery man to thinke himselfe

selfe to haue somewhat, which other ought not to despise, but whē we rise vp to haue respect vnto God: then suddenly that confidēce falleth to the ground & cōmeth to naught, & in the same case altogether is our soule in respect of God: as mans bodie is in respect of the heauen. For the sight of the eye, so long as it continueth in viewing thinges that bee neere vnto it, doeth shewe of what pearcing force it is, but if it be once directed vp to the sunne, thē being daseled and dulled with the too great brightnesse thereof, it feeleth no lesse feeblenes of it selfe in beholding of the same, then it receiued strength in beholding inferior things. Therfore let vs not deceiue our selues with vayne cōfidēce, although we coūt our selues either equal or superior to other men: but ỹ is nothing to God, by whose wil this knowledge is to be tried. But if our wildnes cānot be tamed with these admonitions, he will answeare to vs as hee saide to the Pharisies in Luke 16.15. You bee they that iustifie your selues before men: but that which is high to men is abhominable to God. Now goe thy way and proudly boast of thy righteousnes amōg men, while God frō heauen abhorreth it, but what say the seruāts of of God ỹ are truely instructed w̄ his spirit?

Enter not into iudgement with thy ſeruaunt, becauſe euery liuing man ſhall not be iuſtified in thy ſight. Another ſaith, Although in ſomewhat diuers meaning, man cannot be righteous with God, if he wil contende with him, hee ſhall not bee able to aunſweare one for a thouſande. Here we now plainly perceiue what is the righteouſnes of God, euen ſuch as can be ſatiſfied with no woꝛkes of men, to whom when hee examineth vs of a thouſand offences, we cannot purge our ſelues of one. Such a righteouſneſſe had the ſame inſtrument of God Paule conceiued, when he proteſted that he knew himſelfe giltie in nothing, but that he was not therby iuſtified. And not only ſuch examples are in the holie Scriptures, but alſo all godly wꝛyters doe ſhew that they were alway of this mind. So Auguſtine *ad Bonifacium Lib. 3. Cap. 5.* ſayeth: Al the godly that grone vnder this burthé of corruptible fleſh, and in this weakeneſſe of life, haue this only hope, that we haue one Mediatour, Ieſus Chriſt the righteous, and hee is the appeaſement of our ſinnes. Why, ſaith he, if this be their onely hope: where is the confidence of woorkes? Foꝛ when he calleth it only, he leaueth none other.

And Bernard ſuper Cant. 6, And in deed where

where is safe and stedfast rest and assurednes for the weake: but in the woundes of the sauiour? And so much the surer I dwell therein, as he is mightier to saue. The world rageth, the body burdeneth, the deuill lyeth in wayte: I fall not, because I am buylded vpon the sure rock, I haue sinned a greeuous sinne, my conscience is troubled, but it shall not bee ouer troubled, because I shall remember the woundes of the Lord. And thereupon afterwardes he concludeth: Therefore my merite, is the Lords taking of mercie, I am not vtterly without merit, so long as he is not vtterly without mercy. But if the mercies of the Lord be many, then I also haue as many merites. Shal I sing mine owne righteousnes? for that is also my righteousnes, for he is made vnto me righteousnesse of God.

Againe in another place, S. Augustine in Psal. *Qui habitat.* Ser. 15. This is the whole merite of man, if he put his whole hope in him that saueth whole man. Likewise wher retaining Peace to him selfe he leaueth the glorie to God. To thee (sayth he) let glorie remain vndiminished: it shal be wel with me if I haue peace. I forsweare glorie altogether, least if I wrongfully take vpon me that which is not mine owne: I lose also that which is offred me.

And more plainly in another place he saith, *in Cant. ser. 13.* Why should the Church be careful of merits, which hath a surer and safer way to glory vpon the purpose of God? So there is no cause why thou shouldest aske by what merits we hope for good things, specially whē thou heares in the prophet, I wil do it, not for your sakes, but for mine owne sake, saith the Lord. It suffiseth for merites, to know that merites suffice not. But as it suffiseth of merite not to presume of merite, so to be without merits, suffiseth to iudgement. Whereas he freely vseth this word merites for goood works, we must therein bear with the custome, but in the end his purpose was to make hipocrits afrayd, that wildly range with licentiousnesse of sinning againste the grace of God, as afterward hee expoundeth himselfe saying, Happie is the Church that neither wanteth merites without presumptiō, nor presumption without merites. It hath whereupon to presume, but not merites. It hath merites, but to deserue, not to presume, therfore it presumeth so much the more boldly, because it presumeth not, hauing large matter to glorie vpō, euen the many mercies of the Lord.

This is the trueth, the exercysed consci-

ences,

ences perceiued this to be the onely sanctuarie of safety, wherein they may safelye rest themselues when they haue to doe with the iudgement of God. For if the starres that seemed most bright in the night season, doe loose their brightnes with light of the Sun, what, thinke we, shal become euen of the rarest innocencie of man, when it shal be compared with the pureneſſe of God? For that shalbe a most seuere examination, that shall pearce into the most hidden thoughtes of the heart. And (as Paule sayth) Shall reueale the secrets of darcknes, & disclose the hidden things of the heart, which shall compell the lurking and vnwilling conscience to vtter all thinges that now are fallen out of remembrance.

The Deuill our accuser, will presse vs, which is priuie to all the wicked deedes that he hath moued vs to doe. There, the outwarde pompous shewes of good works, (which now only are esteemed) shal nothing profite vs. Onely the pureneſſe of will shall be requyred. Wherefore the hipocrisie (not onely whereby euery man knowing him selfe guiltie before God, desireth to boaste him selfe before men) but

also

also wherewith euery man deceiueth himselfe before God (as we bee all inclined to flatter our selues) shal fal down confounded, howsoeuer it now be proud with more than dronken boldnesse, they that bende not their wit to such a sight, may in deede for a shorte time, sweetly and pleasantly frame a righteousnes to themselues, but it is such a righteousnes as shalbe by and by shaken away frō them at the iudgement of God: Like as great riches heaped vp in a dreame, vanish away from men when they wake. But they that shall earnestly, as it were in the sight of God, enquire of the true rule of righteousnes certainly finde that al the woorkes of men, if they be iudged by their own worthines, are nothing but defilinges and filthines: That which among the common people is accoūted righteousnes, is before God meere wickednes: that which is iudged puritie, is vncleannesse: that which is reckoned glory, is but shame.

From this beholding of the perfection of God, let it not greue vs to descend to look vpon our selues, without flatterie or blinde affection of loue, for it is no maruell if wee be all so blinde in this behalfe, forsomuch as none doth beware of the pestilent tendernes

towards

towardes him selfe, which (as the scripture cryeth out) Naturally sticketh fast in vs all. To euery man (saith Solomon, Prouerb. chap. 21. vers. 2. & 16. His own way is right in his owne eyes. Againe, All the wayes of man seeme cleane in his own eyes. But what? is he acquited by his blindnesse? no: But (as hee further saieth in the same place) the Lorde wayeth the hearts, that is to say, while man flattereth him selfe by reason of the outwarde visor of righteousnesse that hee beareth in resemblance: In the meane time the Lord with his ballance examineth the hidden vncleannes of the heart.

Therefore seeing we see nothing profite with such flatterers, let vs not wilfully mock our selues to our own destruction. But that we may traine our selues rightly, wee must necessarily call backe our conscience to the iudgement seate of God. For we doe altogether neede his light to disclose the secrete foldinges of our peruersnesse, which otherwise lie too deeply hidden. For then, and neuer till then, wee shall cleerely perceiue what is meant hereby, that man being rottennesse, and a worme, abhominable & vaine, which drinketh wickednes as water, is far from being iustified before God. For who

should

should make that cleane that is conceiued of vncleane seede? not one man. Then shall we also finde that by experience, which Iob sayd of him selfe, chapter 19. *Si iustificare me voluero, os meum condemnabit me: si innocentem ostendero, prauum me comprobabit.* If I will goe about to shew my selfe innocent, my own mouth shall condemne me: If I wil shew my selfe righteous, it wil prooue me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time, of Israel, that all went astray like sheepe, that euery one turned aside to his owne way. For he there comprehendeth all them, to whom the grace of redemption should come, and the rigorousnesse of this examination ought to proceede so far, till it subdue vs, so that we be fully throwen downe with all, and by that meane, prepare vs to receiue the grace of Christ. For he is deceiued that thinketh himselfe able to receiue the enioying of this grace, vntill he haue first throwen downe all hautinesse of minde.

This is a knowen saying, that God confoundeth the proud, and geueth grace to the humble. O, I would to God that mẽ would no longer trust to their owne righteousnesse, but geue place to the mercie of God, that

they

they doe not presumptuously aduaunce themselues, nor reprochfullye triumphe ouer others, but vnfaynedly submitting thẽselues before God, acknowledging their own miserie and needinesse, at last yealde to the trueth, and say with vs, and with S. Paule, οὐκ ἔστι δίκαιος οὐδὲ εἷς. *Non est iustus, ne vnus quidẽ*: there is none righteous, no not one. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ εἶσιν ἕως ἑνός: There is none that doth good, no not one. *Ex operibus Legis non iustificabitur omnis caro in conspectu eius*. By the workes of the Law shall no flesh be iustified in his sight.

Againe to the Rom. 4. 2. εἰ γὰρ ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλα οὐ πρὸς τὸν θεὸν. If Abraham were iustified by workes, hee hath wherein to reioyce, but not with God.

Againe. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος. τὸ δὲ χάρισμα τοῦ θεοῦ, ζωὴ αἰώνιος ἐν χριστῷ ἰησοῦ τῷ κυρίῳ ἡμῶν. The wages of sinne is death: but the gifte of God is eternall life through Iesus Christ our Lord.

Againe, to the Rom. 10. 3. ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες, στῆσαι τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. They beeinge ignoraunte of the Righteousnesse of God,

and

and going about to stablish their own righteousnes, haue not submitted themselues to the righteousnesse of God. Againe in the 11. chap. 5. ver. οὕτος οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος, γεγονεν εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις, οὐκ ἔτι γίνεται χάρις εἰδὲ ἐξ ἔργων οὐκ ἔτι ἐστὶ χάρις. ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

Euen then, so at this present time is there a remnant through the election of grace, and if it be of grace, it is now no more of woorkes, or els were grace no more grace. But if it be of works, it is no more grace, or els were workes no more woorkes. τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ, ὅτι ἐξ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν, who hath geué to him first, & he shalbe recompenced, for of him, and through him, & for him, are all thinges, To him be glorie for euer. Amen.

Againe to the Cor. 1. Epist. and 4. chap. 4. ver. *Nullius omnino rei mihi conscius sum, sed non per hoc iustificatus sum, cæterum qui me iudicat Dominus est.* I know nothing by my selfe, yet I am not therby iustified, but he that iudgeth me is the Lord. S. Paule in his 2. Chapter to the Ephesians 8. verse, *Gratia enim estis saluati per fidem, idque non ex vobis, Dei donum est.* By grace are ye saued

ued through faith, and that not of your selues, it is the gifte of God, not workes, least any mã should boast him selfe. 2. Tim. 1. 9. *Qui saluos fecit nos, & vocauit vocatione sancta, non secundum opera nostra, sed secundum suum propositum, & gratiam, quæ data quidem est per Christum Iesum ante tempora æterna.* Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was geuen to vs through Iesus Christ, before the world was. Titus. 3. 5. *Non ex operibus quæ sunt in iustitia, quæ faciebamus nos, sed secundum suam misericordiam saluos nos fecit per lauacrum regenerationis, ac renouationis Spiritus sancti.* That is, Not by the workes of righteousnes which wee had done, but according to his mercie, he saued vs, by the washing of the new birth, and the renewing of the holy Ghost, that we being iustified by his grace, should be made heires according to the hope of eternall life. 1. Iohn. 4. 10. ἐν τούτῳ ἡ ἀγαπη οὐχ ὅτι ἡμεῖς ἠγαπηκαμεν τὸν θεον ἀλλά ὅτι αὐτὸς ἠγαπησεν ἡμᾶς καὶ ἀπεστειλε τὸν υἱον αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to bee a recon-

recõciliation for our sins. In ỹ 9. ver. We loue him because he loued vs first. To the Reue. 21. 6. ἐγω τῶ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὑδατος τῆς ζωῆς δωρεαν. I will geeue to him that is a thirst, of the wel of the water of life, freely,

Many other places of Scripture could I alleadge against mennes merites & righteousnesse: but these already alleadged, may suffise any Christian man. Now briefly will I see what the Doctors speake against this matter of Justification by good workes. Origene in his 4. booke, and 4. Chap. I doe scarcely beleeue that there can be any woorke that may of duetie require a reward.

Basill vpon the Psalme 32. Hee that trusteth not in his owne good deedes, nor hopeth to be iustified by his woorkes, hath the onely hope of his saluation in the mercies of God.

Hilarie vpon the 118. Psalme. If wee faste once, we thinke we haue satisfied. If out of the barnes of our houshold stoare, we geue somewhat to the poore, we beleeue that wee haue fulfilled the measure of righteousnesse: But the Prophet hopeth all of God, and trusteth all of his mercie.

Hierome vpon the 64. Chapter of Esay,

If wee

If we beholde our owne merites, we muſt be driuen to deſperation. **Vpon the. 3. Cha. to the** *Epheſians*. In Chriſte Ieſu our Lord, in whome we haue boldneſſe and lyberty, to come and truſt, and affiance by the faith of him, not through our righteouſnes, but through him, in whoſe name our ſinnes be forgiuen. **In his firſt booke againſt the** *Pellagians*. Our ryghteouſneſſe dooth not conſiſt of our merites, but of the grace and mercy of God. *Auguſtin* **in his. 50. Booke of** Homyles. 14 Hom. Dyd not he giue, that thou mighteſt fight a good fight? if he him ſelfe dyd not giue, what was it that thou ſayſt? **In an other place,** I laboured more then all they: yet not I, but the grace of God within me, behold thou ſayſt, I haue ended my courſe, dyd he not alſo giue vnto thee that thou ſhouldeſt finiſh thy courſe? If he gaue not vnto thee, that thou ſhouldeſt finiſh thy courſe: what is it, that thou ſayſt? **In an other place,** It lyeth not in the willer, nor in the runner, but in God that ſheweth mercy. I haue kept the faith: I acknowledge and allowe it. I confeſſe and grant, that thou haſt kept the faith: but except the Lord dooth keepe the Citty: he watcheth in vaine, that dooth keepe it. Pardon me O Apoſtle, I know nothing of

thine owne, but euyll. Pardon vs O Apostle, we say so, because thou hast taught vs. Therefore when he crowneth thy merites, he crowneth nothing, but his owne gyfts. Thus you haue heard (dearely beloued) what both scriptures and Doctors write against mens merites, and righteousnesse: Wherefore I pray you, in the name of Christe, to embrace the trueth.

THus was ỹ Sermon ended at Roome in the yeare of our Lord. 1578. in the moneth of May: which Sermõ is registred only for this cause, ỹ if I should reuolt frõ Papistry, mine own writing which is registred should cõdemne me to the fire, for pardõ there were none. Otherwise, if they had not registred this Sermon, I might haue forsaken Papistrie, & without any feare of burning, I might haue repayred vnto them, & be reconciled to the Romishe Church againe. But nowe, if I were so wicked & lewde, by meanes of my Sermõ registred at Roome, the Pope him selfe, could graunt me no pardon, according to theyr owne lawes: But without any faile I should be burnt as an Heretique, for thus tearme they Christians. But God defend me from theyr clawes, & strengthẽ

me

me in his faith, & graunt me patience vnto the ende, and in the ende. God graunt me an heart to loue him, and obey my Soueraigne, Quéene Elizabeth: During her life, I hope ỹ Papists shall not burne me, God graunt her Grace many yéeres, to raigne with much felicitie, encrease of honour, and ioy of health, bothe of body and soule. Pray well, O England, for her Maiestie, for truely thou hast much nèd, thou knowest the cause as well as I, wherfore the same I dō omit to write. This booke is ended, Momus holde thy peace, for there was neuer Momus that euer thriued, vnlesse he became a mome for his labor. Men wyll say (as they haue done before this tyme,) that this Booke was the labour of other men, as they say the other was: It is well knowne of twēty, and not so few, that I had the helpe of none, in this book, neyther in the first booke, which was called my Recantation. All the helpe I had, was of God and my bookes, as for other helpe had I none: not so much as one sentence or clawse had I, by other mens industrie, to be written in my booke. This haue I spoken, not to win prayse, or that I should seeme to be coumpted learned, before I be: But I thought it good so much

to write, to certifie the Readers, howe falsely I am accused, and slaundered, and what vntruethes ỹ Papists report of me. I crane no more of them, then they would of me, in the lyke case, to speake no more then trueth is: And let them not spare, to report that which is trueth: so shall they (as I thinke) neyther displease God, nor molest their owne conscience. And before ỹ any man ought to beléeue them, in misreporting ought of mè, let them first trie & examine theyr wordes, whether they be true or false, and as they haue prooued theyr wordes, so let them beléeue. Thus I haue ended to write any farther, to God be prayse, & vnto me to accomplishe, what to a Christian belongeth. If you like this simple worke of mine, expect for a better, which I hope to God ere it be long, shalbe brought to lyght, to the misliking of the Papists, and to the discredite of theyr hypocriticall Religion, and to the profite of the Christians, and aduancement of the vndoubted trueth of the Gospell.

FINIS. *Et Laus Deo.*

Dum spiro spero, vita mors, cœlum gehenna.

Liuoris et maleuolentiæ Papistarum, breuis atque dilucida narratio, et explicatio.

PApistarum animos ita distractos, atque discerptos esse video, vt nihil inconstantius aut miserius fingi possit. Duobus retrò annis, summo me prosequuti sunt amore: nunc odio incendũtur, et varia in me cõuicia atque maledicta certè indigne spargunt: prôh dolor, quid scripsi? quid feci? quid lobuutus sum, quod non viro libero idoneum, quod non Christiano congruens, quod non ingenuo dignum? Cum hostes humani generis sempiterni animam meam obsederant, et ad eam laniandam acriter incitati fuerant, cum spinis obsita, tenebris obducta, mortiferisque cincta periculis fuerat anima mea, nemo Romanistarum, erat qui mihi non fauebat, et qui optimam opinionem de me non habebat: sed iam quia Christus salutarem vulneri meo medicinã adhibuit, et mihi homini misero benignitatis suæ lucem porrexit, et ad spem salutis excitauit: pessime de me loquuntur, sic furiarum iaculis agitantur, sic in varias partes impetu quodam rabido concitantur (cum impietas religionis suæ omnibus patefacta sit) vt nullũ sermonẽ habere possint, quo me calumnijs, et vituperijs non afficiant. Quid excogitari potest amentius? quid magis furiosum atque turbulentum, quam animum

mum hoſtili odio imbutũ habere, ſimultates atque inimicitias ex inuidia et æmulatione conceptas, in illum tantùm exercere, qui non plus loquitur quam probare poteſt. Venit interim in mẽtem mihi admirari, quibus rebus adducti plerique Papiſtæ, tantum mendaciis atque figmentis tribuant, vt ea ſummis honoribus decoranda, et omnibus ornamentis afficiẽda eſſe putent: vt grauis illorum mendax eſt conditio, vereor ne exitus multo ſit acerbior. Qui magna fingendi delectatione ducitur, verendum eſt ne ſempiternas exoluat pœnas. Quãdiu poſsint liberè de me mendacia dicant, et quando vlteriùs in medacijs fingendis progredi nequeãt, deſinant tunc mentiri: et ſi me vincunt ingenio, et ſi eruditione ſuperant, non certè (Deo adiuuante) propter ingenij tarditatem me deludi ſinã, ego ad Euangelicæ veritatis fidem, officia vitæ dirigã et Chriſtũ deprecabor, vt mihi fidem adaugeat, et ab illa recidere minimè patiatur, vt odio proſequar religionem Papiſtarum, quæ fauſta nunciat, et perniciem comparat: quæ ſpem virtutis oſtendit, et ingum duriſsimæ ſeruitutis imponit: quæ ſpecie præſentis iucunditatis allicit, et poſtea multis curis animum et mœſtitia ingenti ſolicitat: quæ viam in cœlum ſe monſtraturam eſſe pollicetur, et homines illius ope fretos, in miſeriæ perennis terminũ præcipites exturbat. Colluuio Papiſtarum fremat, quantum lubet, et quãtum poteſt inclamet: nec enim meum eſt, nec id mihi munus

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assignatum patitur, vel perturbari conuitijs, vel ad omnia maledicta respondere. Ego nunquam aliquem illorum maledicto lacessiui. Liber meæ recantationis, quem in lucem edideram, quem vniuersi Papistæ *Anglicani* et *VVallici*, maledictis lacerant, nullum verbum contumelioſum habet, nisi fortasse querelam iustissimam, et errorum et flagitiorum explicationem verissimam, conuitiũ appellare velint: et tamen quasi apri feroces telo venenato confixi, in me furenter irruunt: tantum verò abfuit, vt contumelijs suis cõturbarer, vt sæpe mihi risum ista suæ linguæ petulantia mouerent. Christum optimum maximum oro, et obtestor per sanguinem illius, pro omnium salute profusum, per vulnera, per acerbissimũ cruciatum, per mortem, qua morti necem intulit, per victoriam, quam de Satanæ imperio consequutus est, vt omnes aduersarios nostros erroribus liberet, et splendore sui luminis illustret, et ad fidem, et religionis sanctissimæ consensionem, et Ecclesiæ septa reducat, spirituſque sui præsidio tueatur, vt simul eadem vitæ perennitate perfruamur. *Amen.*

¶ *Per me miserum, non hominem, sed vermem, non fœlicem, sed infaustam, non bonam, sed improbam creaturam.* I. N. *multis curis et cogitationibus excubantem atque pernoctantem.*

Non dubito, quin aliqua in hoc libro commissa sint, sed non multa, et non magni momenti fore confido.

GEntle Reader, bothe for mine owne credit, and to gaine thy freendly courteſie: I am to ſpeake ſomewhat as concerning my obſtinacie in my Oration, which perhaps will be lightlie reproched of the wilfull, and may yeelde ſome cauſe of miſliking to the wiſe. Firſt, conſider the perſon before whom it was preſented, next the place, and laſtlie the error wherein I was my ſelf. Beeing then (vnto my no ſmall greefe now) a contemner of Gods true religion, and a delighter in that abhominable and Babilonical ſect: I ſpake that againſt the Proteſtants, which neither they nor I could iuſtly verifie: for no greater delight haue the Papiſts, then by lyes and wicked reports to abuſe the Proteſtants, defaming our Miniſters they care not how, and belying their liues, they care not in what. The which I hearing, and as then perfectly beleeuing: vpon their woords I reported, that vvhich I am hartily ſorie for. And yet I haue good hope, that conſidering I vvas then a Papiſt, liuing in error and idolatry, and am now in the trueth, imbracing the ſame in the verie bovvels of my ſoule: the remainder of my life ſhall cut off the remembraunce of mine offence, and my dutie faithfully and truely diſcharged, ſhall ſtop the mouthes of all mine enemies. Thus loth to be ouer tedious to thee, and to come into any ill reproche my ſelfe: I deſire thee to reſpect me as I am, not as I vvas, and to forget my folly, on the eſtabliſhing of my faithe. In hope vvhereof, I commit thee to God, vvhom I pray to bleſſe thee vvith his heauenlie prouidence, and increaſe my faith, to thy comfort and profit. Amen.

FINIS. *F. Nichols.*

Vtilis et pia precatio, ab omnibus Christianis dici digna, manè atque vesperì.

ILle diuinus spiritus, qui cælũ et terras tuetur et regit, Reginã Elizabetham *defendat ac protegat, procreator mundi omnes suos inimicos extinguat, et funditus deleat: Suorum honorabilium virorũ a conciliis Iehoua conseruator sit, præses atque custos. Ordinis sacricolarũ numen diuinum sit adiutor, in verbo Dei propagando: cunctos primates, heroes, magistratus huius regni* Anglicani, *qui summus est in cælo atque in terra, tueatur et conseruet, eiusdem vulgarem populum Deus defensum habeat: Euangelii fautorum Christus sit vnicus defensor, atque propugnaculum, inimicos nostros veritati Deus reconciliet, et omnem inter nos et illos controuersiam dirimat: potentia diuina Antichristum destruat, cum toto suo imperio insolenti: optabilem et liberum transitum concedat Deus Euangelio. In anima omnium graduum talem inscribat Deus gratiam, quali præditus quisque, in suo officio et munere digne ambulare possit:*

Amen.